

Peace Corps East Timor

Tetun

Language Course

Written by

Catharina Williams-van Klinken



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Email: peacecorps@tl.peacecorps.gov

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Preface

As the first Country Director of Peace Corps in East Timor, I take great personal pride and pleasure in presenting the First Edition of the Tetun Language Course for Peace Corps East Timor. The manuals constituting the Language Course were developed by Peace Corps specifically to enable American Volunteers to work effectively in rural areas of East Timor, and get to know the people of the country in the fullest sense.

Peace Corps is the agency of the United States government that promotes development at the grass-roots level by recruiting Volunteers to work with local communities. Peace Corps Volunteers are U.S. citizens who have agreed to serve for two years to lend a hand in countries around the world to help people improve their quality of life. In 2003, Peace Corps has about 7,000 Volunteers working in over 77 countries. Since President John F. Kennedy inaugurated the Peace Corps in 1962, over 200,000 Volunteers have served in over 110 countries in all regions of the world.

Peace Corps was invited to work in East Timor in early 2002, by His Excellency, Minister of Foreign Affairs, Dr. José Ramos-Horta, on behalf of the Government of East Timor. Soon after the new country's independence, the first Volunteers arrived to work in local communities (at District and Sub-District level) to promote local governance, and to promote community health education. During the next years, more Volunteers will arrive to continue working in those areas and in other projects that are priorities of the East Timorese government. In the future, most Volunteers will be working in *sucos* and *aldeias*, where the needs for assistance are the greatest.

Aside from the agency's primary goal to assist with local development efforts, Peace Corps has two other important goals which most define the character of the organization and the way that it works. First, Volunteers working around the world provide Americans with an opportunity to know other peoples and cultures, and to promote peace through understanding. Second, Peace Corps Volunteers allow other peoples around the world to know Americans on a personal basis, and appreciate how American people might differ from the stereotypes presented in the popular media. These two goals are known as the "cross-cultural" goals of the Peace Corps.

Because Peace Corps Volunteers work at the most local levels, in the smallest towns and villages, it is essential that Volunteers learn to speak fluently the language that the people themselves speak. In fact, the ability to communicate fluently in the local language is the greatest determinant of Volunteer success in achieving development and cross-cultural goals. Peace Corps is widely recognized as providing some of the best foreign language training for native speakers of English in the world—indeed, Peace Corps language programs set the standard for teaching materials and methods for dozens of national or "minority" languages in many countries around the world. Most important to Peace Corps' own goals, the agency strives to create language programs that teach language as it is "popularly" spoken, with sensitivity to local customs, habits, and forms of address. Therefore, Peace Corps language programs often teach language that would be described as "slang" or "dialect" by language purists, but which, in fact, enables Volunteers to become fully integrated with the communities where they live and work.

The Peace Corps Tetun language training materials, prepared by and under the supervision of Dr. Catharina Williams-van Klinken, are the newest contribution by Peace Corps in promoting the use of national languages. Although these materials were developed specifically to help train American Volunteers to speak the most widely spoken indigenous language in East Timor, we sincerely hope that these materials will become part of a larger national patrimony, to promote the culture of the people of the world's newest nation. We hope that Tetun will be recognized around the world as a

national language of the people of East Timor, and that knowledge of the Tetun language will become synonymous with a deep appreciation of Timorese history, the Timorese people, and Timorese culture.



James Diego Hay - Director

Acknowledgments

The author gratefully acknowledges the encouragement of Dr Diego Hay as Country Director of Peace Corps East Timor. It is through his vision that time and resources were made available to produce these lessons. We acknowledge too the support of Minister José Ramos-Horta for Peace Corps East Timor as a whole.

Many people have contributed to developing these lessons. For the first part of the book, Mr Nuno Gomes patiently answered many questions about Tetun and about Timorese customs. Peace Corps teachers, Mr Ponciano da Cruz Leite, Mrs Terezinha Araujo Cardoso Gusmão, and Mr Simeão Brites Seixas continued this process, as well as writing many dialogues and texts. Along with the other pioneer Peace Corps teachers (Mrs Rosel de Fatima do Rego Magno, Mr Jorge de Orleans Alberto Magalhães, Mr Tobias Pinto Fernandes, Mr Fransisco Cruz Simões de Gonzaga Soares, and Mr Domingos Belo da Cruz) they tested the first draft of the materials with the first intake of Peace Corps trainees. Mr Antonio Rosario advised on the finance chapter.

Peace Corps Volunteers Jeff Sinanian and Mike Michel, and staff member Mr Jose Avelar, did wonders for the physical appearance of the book, Mike concentrating on general formatting, and Jeff and Jose selecting the graphics.

The first batch of Peace Corps volunteers in Timor contributed their ideas on what should be included, introduced me to their life in various townships around East Timor, and in some instances helped check wordlists in their communities. Miss Maxine McKinney commented in detail on some lessons and on the health terms wordlist. Various Timorese tutors trialled the lessons in one-to-one teaching of foreigners. This resulted in some useful feedback, especially from Dr Patti Delaney.

This course book is only one part of a set of materials being developed by Peace Corps East Timor for teaching Tetun to volunteers. Many people have contributed in major ways to developing the rest of the program.

Mr Antonio Sequeira has been the primary translator of the first part of this textbook into Tetun, to allow non-English-speaking teachers to use it.

Peace Corps Volunteer Luann Grondhovd has written a guide called “*Matadalan ba Hanorin Língua*,” which presents useful activities for language teaching.

The first group of Peace Corps teachers (named above), as well as Mr Nuno Gomes and Mr Antonio Sequeira, have developed a wide range of exercises, texts, lesson plans and teaching materials to facilitate presentation of these lessons.

Finally, the teachers benefited from excellent training by Miss 'Elenoa Kouvaka, the Language Coordinator in Peace Corps Tonga.

Obrigada barak

Introduction

1. Let's get started

The goal of this textbook is to help you get started in learning Tetun, one of the two official languages of East Timor. The goal for Peace Corps trainees is that after ten weeks of training you will be able to speak Tetun on everyday topics, at a level which all Tetun Dili speakers can understand and accept.

Timorese will love it when you try to learn their language. Tetun has fairly simple grammar, and is mostly easy to pronounce.

2. Languages in East Timor

East Timor has a large number of languages, each with their own function in society, and their own influence on Tetun.

The majority of Timorese, especially in rural areas, speak their own ethnic language at home. Most, such as Mambae (the one with the largest number of speakers) and Tokodede, are related to Tetun, belonging to the Austronesian language family. Some, such as Bunak and Makassae, are totally unrelated to Tetun.

For nation-wide inter-ethnic communication there are currently four languages in use in Timor. Of these, Tetun and Portuguese are designated in the constitution as official languages. Indonesian and English are recognised as 'working' languages.

1. Tetun has been a lingua franca in East Timor for centuries. It is spoken by the majority of Timorese in the majority of districts. The main exceptions are Los Palos and Oecussi, where Tetun is not traditionally spoken as a lingua franca, although it appears to be gaining ground.
2. Portuguese was the language of Portuguese colonisation for over four centuries, and hence the language of education, government and church prior to the Indonesian invasion in 1975. It has since been re-introduced as an official language, and as the language of education, initially starting from the lower grades of primary school. Portuguese has had an enormous impact on Tetun. This is particularly so in the area of vocabulary. In Dili even a casual conversation is likely to consist of 25% Portuguese words, while the percentage of Portuguese used in Tetun in the media is much higher (up to 80-90% for nouns and verbs!) Portuguese has also contributed many new sounds to Tetun (e.g. 'j' and 'ly'), new constructions, and even a new suffix (*-dór*, used to derive agent nouns).
3. Indonesian was the language of Indonesian rule from 1975 to 1999. It is hence the language in which younger people were educated, and was the language of government and commerce during this period. As a result, many people use Indonesian words when speaking Tetun, particularly when talking about work-related matters. Many people try to avoid Indonesian loans when writing Tetun, however, with the result that they may try to use lesser-known Portuguese loans when writing, but better-known Indonesian ones when speaking. Most Indonesian-educated Timorese still prefer to write in Indonesian rather than Tetun.
4. English had a very limited role prior to 1999, except as a foreign language taught at school. Since then it was the language of the UN body overseeing the referendum in August 1999, and of the UN mission overseeing East Timor's transition to full independence in May 2002. It is still the main working language used in many international agencies in Timor.

There are two main varieties of ‘Tetun’ spoken in Timor. One is ‘Tetun Terik’, an ethnic language spoken along both sides of the border with West Timor, and also along parts of the south coast. Relatively few people speak Tetun Terik unless they belong to that ethnic group.

The other is variously called ‘Tetun Dili’, ‘Tetun Prasa’ or just ‘Tetun’. This is the lingua franca variety of Tetun taught in this book. Tetun Dili has evolved from Tetun Terik, but the changes have been so great that speakers of the two languages have difficulty understanding each other. One huge difference is that Tetun Dili has been strongly influenced by Portuguese, whereas Tetun Terik (especially as spoken in West Timor) has been much less influenced. In other respects, Tetun Dili is significantly simpler than Tetun Terik; for instance it has lost most of the word-building possibilities.¹

Tetun Dili is not a standardised language. You will find large differences in how different people speak it, and also in how the same person speaks it in different contexts. One major difference is in the influence of other languages on Tetun Dili. For instance, some people (especially in formal contexts such as writing) borrow many more words from Portuguese than other people do, others borrow more from Indonesian, while yet others (particularly in formal contexts such as church sermons) borrow more from Tetun Terik. In addition, there are alternative pronunciations for some words (e.g. *hosi* or *husi* ‘from’).

3. This textbook

What type of Tetun does this book teach? Our aim is to teach you to understand Tetun as it is spoken in Dili and in all other areas where it is a lingua franca, and to speak it in a way which is widely acceptable. In addition to everyday casual Tetun, you will learn many Portuguese loans and some constructions which are appropriate to formal situations such as meetings, even though they are not used much in conversation. You will also learn many common Indonesian loans, which are marked with ‘(I)’ in the wordlists. It is widely considered inappropriate to mix Indonesian with Tetun in formal contexts and in writing, and some people disapprove of it in more casual contexts as well; nevertheless you will inevitably hear many Indonesian loans, and so need to at least understand them. This textbook does not teach liturgical Tetun, which is much more influenced by Tetun Terik than everyday spoken Tetun is, and which many Timorese hold up as a model for refined public speech.

This book is written for use by Peace Corps trainees, studying in small monolingual-Tetun classes. English explanations are included to supplement the oral explanations by teachers in Tetun. It is assumed that trainees will learn many commonly used words (such as animal names and the names of household goods) from their host communities. As a result, many such terms are not at this stage included in the lessons, particularly if they are nouns with a direct English equivalent that can be confirmed from a dictionary.

There is not yet a widely-accepted spelling system for Tetun. The spelling system provisionally used in this book is outlined in the Appendix, along with alternative systems.

This book is being used in its entirety for the first time. Feedback is welcome so that it can be improved.

Here are a few points about layout:

- Footnotes are used for those readers who have a more technical interest in language, or in the origins of words. If you are not in this category, or find the footnotes boring, please skip them!
- “(I)” in wordlists indicates that the word is from Indonesian. English loans are marked as “(Eng)”, and some Portuguese loans are marked as “(P)”. Portuguese loans that are well known and fully

¹ For a fuller picture of the differences between Tetun Terik and Tetun Dili, and of the development of Tetun Dili, see Thomaz (1981) or Williams-van Klinken (2002b).

integrated into Tetun are not marked as such, nor are lesser-known words which occur in technical wordlists.

- An asterisk indicates that the following example is incorrect. e.g. **Hau la mestri* (which should be *Hau laós mestri*).
- In examples, “P:” stands for *pergunta* ‘question’, while “H:” stands for *hataa* ‘answer’.

4. Overview of Tetun structure (for the grammatical types)²

Phonology

Tetun has a simple five vowel system: /a, e, i, o, u/. A large number of consonants and almost all types of consonant clusters have been borrowed from Portuguese. Some pairs of words contrast by having different stress (e.g. *HARe* ‘rice’ versus *haREE* ‘see’); however stress is usually penultimate (i.e. on the second-last syllable).

Portuguese loans

Tetun Dili has borrowed numerous words from Portuguese. This is especially obvious in technical and abstract vocabulary. However almost all greetings and common terms of address, as well as many prepositions, conjunctions and other common words, also come from Portuguese. In addition, Portuguese numbers are used in Tetun along with native Tetun and Indonesian numbers. Portuguese verbs are normally borrowed in the third person singular form (e.g. *kanta* from Portuguese *canta* ‘(he/she) sings’). Portuguese nouns and adjectives are normally borrowed in the masculine form (e.g. *falsu* from Portuguese masculine *falso* ‘false’), unless the feminine form specifically refers to women (e.g. *noiva* ‘bride, fiancée’).

Morphology

Tetun Dili has very few productive prefixes and suffixes. The most common prefix is *ha-*, which derives transitive verbs from intransitive verbs and adjectives (e.g. *habokon* ‘make wet’ from *bokon* ‘wet’). The most productive suffix is a Portuguese loan *-dór*, which derives agent nouns (e.g. *husudór* ‘person who keeps asking’ from *husu* ‘ask’). Tetun Dili has numerous compounds.

Syntax

In clauses, the order is usually subject-verb-object; e.g. *Hau buka nia* ‘I seek him’. There are no passives, but the object can be highlighted by placing it before the subject slot.

Tetun Dili has no agreement marking whatsoever – e.g. verbs do not agree with subjects (as they do in Tetun Terik), and there is no agreement between nouns and adjectives (as in Portuguese), or nouns and their possessors (as in some varieties of Tetun Terik). There is also no case marking (equivalent to English ‘he/him’).

Tense-aspect is marked by separate words, not (as in English or Portuguese) by changing the form of the verb (e.g. ‘sit’ versus ‘sat’).

Within a noun phrase, the modifiers follow the noun; e.g. ‘a big house’ is *uma boot ida*, lit. ‘house big one/a’. The exception is that possessors can either precede or follow the noun; e.g. ‘my house’ can be either *hau nia uma*, lit. ‘I-POSSESSIVE house’, or *uma hau nian*, lit. ‘house I-POSSESSIVE’.

² This overview is based on that found in Williams-van Klinken, Hajek and Nordlinger (2002: 5–6). Many of the grammar notes in this textbook also draw on that book.

Pronouns and determiners are listed in the appendix, along with some other closed sets of words, such as numbers, prepositions and conjunctions, and intensifiers.

Pronúnsia (*Pronunciation*)

1. Stress and long vowels

In Tetun, most words are stressed on the second-last (penultimate) syllable. This syllable tends to be longer and slightly louder than the others.

hakarak	haKAraK	want
lao	LAo	walk, go

Some words are stressed on the last vowel.³ The difference between stressing the last vowel and the second-last one can be very important! We are spelling final long vowels as double vowels, except in long words of Portuguese origin, where we mark them with an accent (e.g. *nasionál* nasioNAL). Note that some writers don't distinguish between long and short vowels, so writing both *haree* 'see' and *hare* 'rice' as 'hare'.

haree	haREE	see
hare	HAre	rice (unhulled)
kabeen	kaBEEN	saliva, spittle
kaben	KAben	marry; spouse

Some words of Portuguese origin are stressed on the third-last syllable. We mark these with an accent.

siénsia	science
régua	ruler (for measuring)

2. Consonants

Stops: All stops are unaspirated. That means that there is no puff of air escaping when you release your tongue. By contrast, English 'p', 't' and 'k' sounds are usually aspirated.

tata	bite	(Contrast English 'potato')
hatete	say	
papa	Pope	(Contrast English 'paper')
okupa	occupy	
koko	try	(Contrast English 'cocoa')
hateke	look at	

Final consonants are unreleased. That is, when a word ends in a consonant, your tongue goes to the position for that consonant, but you don't let out the air afterwards. You may need practice to be able to hear consonants at the ends of words. Usually the consonant is clearer when the next word starts with a vowel. (Note that the only words ending in 'p' are those which are borrowed from Indonesian.)

³ For the phonologists: it is not clear whether such final long vowels in Tetun Dili should be analysed as one syllable, or as two (e.g. *ha.ree* or *ha.re.e* 'see'). In Tetun Terik, which hasn't been significantly influenced by Portuguese, there is evidence for analysing them as two syllables; therefore, in Tetun Terik, stress is consistently on the penultimate syllable.

mikrolét	minibus	mikrolét ida	a minibus
boot	big	ema boot ida	a ‘big person’ (VIP)
hamutuk	together	hamutuk iha nee	together here
seidauk	not yet	nia seidauk iha	he isn’t here yet
map (I)	folder	map ida	a folder
sirup (I)	syrup	sosa sirup aban	buy syrup (medicine) tomorrow

Variation: Some sounds are pronounced differently by different speakers, especially consonants which are borrowed from Portuguese. These tend to be pronounced as per (European) Portuguese by those who are Portuguese-educated, but to be assimilated to the nearest native Tetun sound by some other speakers (especially more rural ones), or in words which were borrowed into Tetun a long time ago.

Sound (in our spelling)	Educated Portuguese pronunciation	Alternative pronunciations	Example
v	‘v’	‘b’	servisu / serbisu ‘work’ avoo / aboo ‘grandparent’
p	‘p’	‘b’, ‘f’ ⁴	paun / baun / faun ‘bread’
s	‘x’ (English ‘sh’) at end of Portuguese words	‘s’ everywhere	Portugés ‘Portuguese’ piris ‘saucer’
	‘x’ before ‘t’, ‘k’ or ‘p’	‘s’	festa ‘party’ eskola ‘school’ esperiénsia ‘experience’
	‘s’ elsewhere	‘s’	asina ‘sign (do a signature)’ moras ‘sick’ ⁵
‘z’	‘j’ at ends of words	‘z’ everywhere	páz ‘peace’ tréz ‘three’
	‘j’ before ‘m’	‘z’	ezmola ‘alms’ azma ‘asthma’
	‘z’ elsewhere	‘z’	zero ‘zero’ onzi ‘eleven’
x	‘x’	‘s’	xaa / saa ‘tea’ taxu / tasu ‘wok’
j	‘j’	‘z’ ⁶	janela / zanela ‘window’ ajuda / azuda ‘help’
ny	‘ny’	‘n’	Junyu / Junu ‘June’ senyora / senora ‘madam’
ly	‘ly’	‘l’ or ‘il’	barulyu / barulu / baruilu ‘noise’
rr	‘rr’	‘r’ ⁷	karreta / kareta ‘car’

⁴ This pronunciation depends largely on the person’s native language.

⁵ Some people pronounce the final ‘s’ in native Tetun words as ‘x’ (English ‘sh’) as well; for instance in *moras* ‘sick’ or *haas* ‘mango’. This is mainly in situations such as news broadcasts, where people are striving for Portuguese-style pronunciations.

⁶ It is quite common for ‘j’ and ‘z’ to be confused in writing. For instance, many young people spell *uza* ‘use’ as ‘*uja*’.

⁷ In the Portuguese pronunciation used in Timor, Portuguese words distinguish between a trilled ‘r’ (spelled ‘rr’) and a shorter tapped ‘r’ (spelled ‘r’). Very few speakers make this distinction in Tetun, however, and we are not marking it in our spelling.

Initial ‘k’ plus a consonant: In Tetun Terik, many words start with ‘k’ followed by another consonant. Most of these consonant sequences have disappeared from Tetun Dili, either because the ‘k’ has been dropped (e.g. Tetun Dili *todan* ‘heavy’ versus Tetun Terik *ktodan*) or because a vowel has been inserted after it (e.g. Tetun Dili *kamaan* ‘light (weight)’ versus Tetun Terik *kmaan*). However a few remain, particularly in the register of Tetun used in church. In these, the ‘k’ may be weakly pronounced, or pronounced followed by a short vowel off-glide.

kbiit ‘power’	kmanek ‘wonderful’	knua ‘hamlet’
knaar ‘duties’	knuuk ‘nest’	ksolok ‘happiness’

Note however that initial ‘kr’ and ‘kl’ are common, and pronounced with a full ‘k’.

klaran ‘middle’	klamar ‘soul’	klosan ‘single person’
krekas ‘skinny’	krimi ‘crime’	krúz ‘cross’

Final ‘n’ may be pronounced as ‘n’ or ‘ng’. Some speakers instead nasalise the preceding vowel.

Tetun ‘Tetun’	naran ‘name’	kalan ‘night’
folin ‘price’	manaan ‘win’	jardín ‘flower garden’

‘l’ tends to sound slightly different depending on whether it is at the beginning of a word, between two vowels, or at the end of a word. Basically, the tongue tends to be further forward in the mouth (lamino-alveolar) when ‘l’ is at the beginning of a word, somewhat raised at the back of the mouth (velarised) at the end of a word, and intermediate when it occurs between vowels or before a consonant. Listed carefully to your tutor pronounce the following words.

laran ‘inside’	janela ‘window’	Portugál ‘Portugal’
lae ‘no’	fali ‘again’	Abríl ‘April’
loron ‘day’	hola ‘take’	azúl ‘blue’

‘r’ is unlike English ‘r’. It tends to be a trill at the beginning of words, and a tap (almost like a fast ‘d’) at the end of a word or syllable.

raan ‘blood’	maran ‘dry’	fiar ‘believe’
redi ‘net’	barani ‘bold’	batar ‘corn’
roda ‘wheel’	parte ‘part’	dadeer ‘morning’
rua ‘two’	sorti ‘fortunate’	diretór ‘director’
hamriik ‘stand’	harii ‘erect’	doutór ‘doctor’
patraun ‘boss’	karoon ‘sack’	fitar ‘scar’

Glottal stops: Tetun Terik has a consonant called a ‘glottal stop’, which is rather like a catch in the throat, as per the middle consonant of the Cockney pronunciation of ‘butter’. This consonant has been largely lost in Tetun Dili, but you will nevertheless hear it from time to time. Some speakers use it much more than others, and in some words it is more common than in others. When people represent it in writing, they use the apostrophe: e.g. *la’o* ‘walk’.⁸

makaas / maka’as ‘strong’	hiit / hi’it ‘lift’
sae / sa’e ‘rise’	siak / si’ak ‘reprimand’
nai / na’i ‘lord’	toos / to’os ‘garden’
lao / la’o ‘walk’	kous / ko’us ‘cradle’
nee / ne’e ‘this’	mear / me’ar ‘cough’

⁸ The main reason we do not represent glottal stops in our orthography is that many Timorese either don’t use glottal stops when speaking Tetun, or pronounce them in only a few words. As a result, most do not know which words ‘should’ have glottal stops (according to Tetun Terik), and therefore often place apostrophes in the wrong places.

3. Vowels

Tetun has five vowels: a, e, i, o, u. Listen carefully to how they sound. ‘a’, ‘i’ and ‘u’ tend to have relatively fixed sounds, while ‘e’ and ‘o’ vary according to speaker and context.⁹ Both ‘e’ and ‘o’ tend to be slightly higher if the vowel in the following syllable is ‘u’ or ‘i’ than in any other context.

a:	matan ‘eye’	para ‘stop’	ajenda ‘diary’
i:	litik ‘pester’	bibi ‘goat’	idadi ‘age’
u:	hamutuk ‘together’	tunu ‘bake’	utu ‘lice’
e:	hatete ‘say’	tebe ‘kick’	eduka ‘train’
	hetan ‘get’	feto ‘woman’	hemu ‘drink’
o:	horon ‘smell’	koko ‘try’	oferese ‘offer’
	tohar ‘break’	koi ‘scratch’	tohu ‘sugarcane’

Vowels stay pure: In English, unstressed vowels often have a schwa-like (unclear) quality. In Tetun, they tend to keep their pure quality.

ida ‘one’
karu ‘expensive’
kopu ‘glass, tumbler’
mana ‘older sister’
hatene ‘know’
sanulu ‘ten’
universidade ‘university’

The difference is clear when you compare Timorese and English pronunciation of English words. In the following, listen particularly for the final vowel:

mister	Mister
misez / misiz	Mrs
Washington	
dolar	dollar
kuarter	quarter (25 cents)

Vowel sequences: In native Tetun words, sequences of two vowels are heard as distinct vowels when people are speaking carefully. However they may become diphthongs when people speak fast. (Sequences which are missing from the following table, such as ‘ie’, don’t occur in native Tetun words.)

	-a	-i	-u	-e	-o
a-	-	fai ‘hit end on’	karau ‘buffalo’	sae ‘ascend’	lao ‘walk’
i-	nia ‘he, she’	-	liur ‘outside’		
u-	suar ‘smoke’	ruin ‘bone’	-		
e-	mean ‘red’	tein ‘cook’	haleu ‘surround’	-	neon ‘mind’
o-	koa ‘cut’	oin ‘face’	mout ‘sink’	soe ‘throw’	-

Portuguese loans, however, do have diphthongs. Some of these (particularly ‘ei’ and ‘ou’) tend to be pronounced as pure vowels when people are speaking normally.

kadeira / kadera ‘chair’	keiju / keju ‘cheese’
senoura / senora ‘carrot’	doutór / dotór ‘doctor’

⁹ For more details, see Williams-van Klinken, Hajek and Nordlinger (2002:11).

Initial 'es': Portuguese loans beginning in 'est', 'esp' and 'esk' tend to have the initial 'e' pronounced as 'i', or weakened or dropped altogether:

eskola / iskola / skola 'school'

estrada / istrada / strada 'street'

espada / ispada / spada 'sword'

4. Compounds and reduplications

When two words are joined together to make a single compound, or a word is repeated to make a single reduplicated word, the first word is often shortened. Usually the final consonant is deleted; the remaining final vowel is often weakened or deleted. Sometimes people write the full words, and sometimes the shortened version.

manu + tolun 'bird + egg'

masin + midar 'salt + sweet'

diak 'good'

loron 'day'

fulan 'month'

mantolun 'bird egg'

masi-midar, mas-midar 'sugar'

di-diak 'well'

loro-loron, lor-loron 'daily'

fula-fulan, ful-fulan 'monthly'

However when a word of more than two syllables is reduplicated, there is usually no shortening involved.

dadeer 'morning'

Janeiru 'January'

dadeer-dadeer 'every morning'

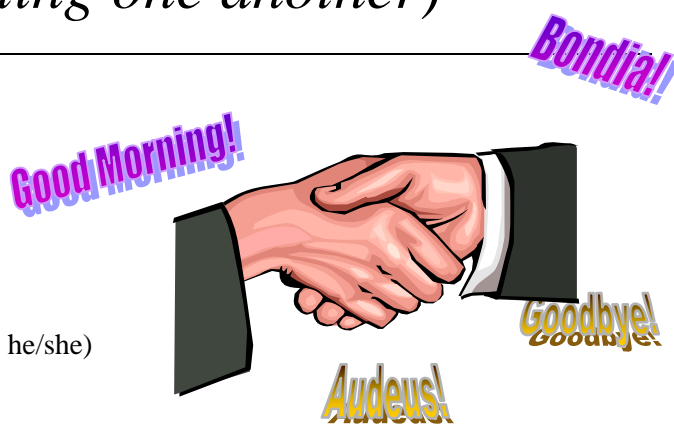
Janeiru-Janeiru 'every January'

1. Hasee malu (*Greeting one another*)

Objetivu (*objectives*)

In this chapter you will learn to:

- Greet people and take your leave
- Address people appropriately
- Ask and answer 'How are you?'
- Use the singular personal pronouns (I, you, he/she)
- State your name and country of origin



Liafuan foun (*new words*)

Greetings

bondia	good morning (until about 11.30am)
botardi	good afternoon (until sunset) ¹
bonoiti	good evening, good night

Leave-takings

ate amanyá	see you tomorrow ³
ate logu	see you later today
adeus	goodbye

Terms of address ⁴

senyór	sir, mister
senyora	Madam, Mrs
tiu	uncle
tia	aunt
maun	older brother
mana	older sister
alin	younger brother/sister

Other nouns

naran	name
Amérika	America

Personal pronouns ²

hau	I, me
ita	you (singular respectful)
nia	he, she, him, her; POSSESSIVE

Interrogative pronouns

saa	what
nebee	where

Other

hosi, husi	originate from
diak	good; well; OK
obrigadu / -a	thank you

Komentáriu kona ba liafuan foun (*Comments about new words*)

- ❖ These common greetings are all from Portuguese. Some people will tell you that the 'true' Tetun greetings are expressions like *loron diak* (lit. 'day good'). However these are translations from the Portuguese greetings, and are rarely used. Traditional Tetun greetings focus more on things like where people are going, as taught in chapter 2.

¹ Portuguese is *boa tarde*, but the 'a' is omitted by most Tetun speakers.

² The rest of the personal pronouns are in chapter 3.

³ Note to Portuguese speakers: many people stress *ate* on the first syllable, rather than on the final syllable, as in Portuguese.

⁴ Note for Portuguese-speakers: the Portuguese titles are used without an article; e.g. you say *senyór*, not **o senyór*.

- ❖ *Ate amanyá* literally means ‘until tomorrow’, but is often used more loosely than that, even if people don’t expect to meet for a few days.
- ❖ For ‘thank you’, men say *obrigadu*, women say *obrigada*.⁵

Komentáriu kona ba título (*comments about titles*)

- ❖ Titles are very important in Timor, and are used frequently. For instance, it is more common, and more polite, to greet a schoolmate with *Bondia maun* than with just a bare *Bondia*.
- ❖ In many of the common titles, you address the other person as if he or she is a member of your family, even though you may not be related at all, and may not in fact have even met before.
 - *Senyór* and *senyora* are used mainly for modern, formally educated people, such as professionals, government officials, and other people with ‘desk jobs’. These are relatively formal terms.
 - *Tiu* and *tia*, when used outside the circle of family and friends, are mainly used for people older than oneself, who have little formal education. These are appropriate terms of address for older vegetable sellers, cleaners, and farmers. You may also be addressed as *tiu* or *tia* by the children of friends, since these terms are less formal than *senyór* and *senyora*.
 - *Maun*, *mana* and *alin* are relatively informal terms. *Maun* and *mana* may be used for people older than oneself. Often it is also used for people slightly younger (for instance, university students call each other *maun* and *mana*. However if the other person is much older, it is safer to use *tiu* and *tia*. *Alin* may be used for people younger than oneself. These terms may be used, for instance, for shop assistants or waiters. During the Indonesian occupation, President Xanana was often referred to with affection and respect as *maun boot* (lit. ‘older.brother big’).
- ❖ Titles are very often used where in English we would say ‘you’ or ‘he/she’. So, *Senyór hosi nebee?* can mean either ‘Where are you from?’ (when speaking to someone whom you call *Senyór*) or ‘Where is he from?’ (when talking about someone whom you call *Senyór*).

Alo mister!

- ❖ Some titles are only used for foreigners.
 - *Mister* and *misez* may be used to address English-speakers. “*Alo mister!*” was a common cry of the children when meeting the highly welcome Interfet soldiers in 1999.
 - *Malae* is used for any foreigners other than Indonesians. It is not really translatable, since (unlike ‘foreigner’) it is a term of respect, reflecting the high status which is generally assigned to foreigners in East Timor. When Timorese are told that some foreigners take offence at being called *malae*, they are astounded that people could so misinterpret its connotations. *Malae* is used much more for talking about people than for addressing them.

⁵ Some Timorese may tell you that *obrigadu* is used when speaking to men (or mixed groups), and *obrigada* when speaking to women. If you observe their behaviour, however, you will find that most follow the Portuguese rule, whereby the ending is determined by the gender of the speaker, not the listener.

- Indonesian men may be addressed as *bapa* (from Indonesian *bapak* ‘sir, mister’) and women as *ibu*.
- ❖ How can you respond to such terms? Firstly, try to accept the situation as normal in Timor. If people address you politely as *malae* or *mister* on the street, stop and talk with them – this will almost always be well received. Once people know you, they will usually address you with other, more local, terms, from then on. (Remember though that if you are young or single, it is wiser to initially be reserved with young people of the opposite sex.)

Diálogu (*dialogue*)

(1) Bondia, Senyór

- | | | |
|----------|---|---------------------------------------|
| Miguel: | Bondia, Senyór Antonio. Diak ka lae? | Good morning Mr Antonio. How are you? |
| Antonio: | Diak, obrigadu. Senyór diak ka lae? | Well, thanks. How are you? |
| Miguel: | Hau diak. Ate logu. | I’m well. See you later. |
| Antonio: | Ate logu. | See you later. |

(2) Ita naran saa?

- | | | |
|--------|--|--|
| Maria: | Botardi, mana. Ita naran saa? | Good afternoon, older sister. What is your name? |
| Alda: | Hau naran Alda. Alin naran saa? | My name is Alda. What is your name? |
| Maria: | Hau nia naran Maria. Mana hosi nebee? | My name is Maria. Where are you from? |
| Alda: | Hau hosi Amérika. Alin hosi nebee? | I’m from America. Where are you from? |
| Maria: | Hau hosi Baucau. Ate amanyá. | I’m from Baucau. ⁶ See you tomorrow. |
| Alda: | Ate amanyá. | See you tomorrow. |

Kostumi (*customs*)

- ❖ Timorese usually have several names. In formal situations or non-close relationships, the Christian name is used with a title (e.g. *Senyór José*). It is rare to address people by their surname. In informal situations and as a term of endearment, some Christian names are shortened to two syllables, and preceded by *a-* (e.g. *Carmelita* to *Alita*, *Bernardino* to *Adino*). In addition, some people still use code names from the resistance movement (e.g. *Lu Olo*, *Xanana*), and some have nicknames unrelated to their Christian name.
- ❖ “How are you?” is *Ita diak ka lae?* (lit. ‘you well or not’). Both participants in the conversation can ask the question in the same way. There is no short-cut equivalent to “And you?”
- ❖ When you meet new people in Timor, it is common to shake hands. Usually when shaking hands, you just hold hands briefly and not very firmly; there is no up-and-down movement. Some people will touch their right hand to their chest afterwards, in the Indonesian manner. People who worked together in the resistance movement (and sometimes close male friends outside of this circle) may grasp the thumb after the handshake, meaning ‘unity forever’. There is no equivalent to the English comment “I’m pleased to meet you.”

⁶ Baucau is the second-largest city in East Timor, about 3 hours drive to the east of Dili.

- ❖ Take the initiative in greeting people. Many Timorese will want to talk with you, but will be too shy, assuming you will have no language in common.

Estrutura lingua nian (*language structure*)

1. Verbal clauses

Intransitive clauses (i.e. those without an object) follow the order subject-verb or subject-adjective.⁷ Note that adjectives directly follow the subject; there is no equivalent to the English copula ‘be’.

Hau diak.	I am well.
Maria bonita.	Maria is pretty.
Nia monu.	He/she fell.

Transitive clauses typically follow the order subject-verb-object.⁸ Note the position of *nebee* ‘where’ in the questions below. In information questions, the question word slots into the same position in the sentence as does the answer.

Ita hosi nebee?	Where are you from?
Hau hosi Amérika.	I am from America.
Nia sosa sigaru.	He/she buys cigarettes.
Hau haan xokolati.	I eat chocolate.

2. Naming clauses

Naming clauses typically consist of a subject, followed by *naran* ‘name’ and then the name. To ask a person’s name, put *saa* ‘what’ into the name slot.

Ita naran saa?	What is your name?
Hau naran Maria Gonsalves.	My name is Maria Gonsalves.

An alternate, and equally common way of asking someone’s name, is to put the possessive marker *nia* before *naran*. (This possessive marker is taught more fully in chapter 9.)

Ita nia naran saa?	What is your name?
Hau nia naran Maria Gonsalves.	My name is Maria Gonsalves.

3. One word one form

One thing that makes Tetun easier to learn is that each word has only a single form.⁹

Nouns do not distinguish singular from plural. So *Hau hasoru maun* (lit. ‘I meet older.brother’) can mean either that you met one older brother, or more than one. If you really want to be specific, you just add extra words; these are listed in appendix 6 and taught in subsequent lessons.

There is no grammatical gender either (with the exception of some words borrowed from Portuguese). So, unlike Portuguese and other Romance languages, you don’t have to learn lists of masculine and feminine nouns.

⁷ There are so few differences between adjectives and verbs, that adjectives in Tetun can be considered a type of verb.

⁸ The object can however be put first, in a construction you will learn in chapter 28.

⁹ Some words, like *hosi/husi* ‘originate from’ do have variant pronunciations, but these reflect differences between speakers.

Pronouns do not mark case. There is no difference between ‘he’ and ‘him’, for example. Instead, you work out which is the subject and which is the object by their position in the sentence.

Hau hasoru nia.

I meet him/her.

Nia hasoru hau.

He/she meets me.

Verbs, too, have a constant shape. They do not agree with the subject, and do not mark tense. For instance, *Hau baa Ermera* (lit. ‘I go Ermera’), can mean ‘I went to Ermera’, ‘I am going to Ermera’, or ‘I will go to Ermera’, depending on the context. Of course, there are various expressions which you will learn in later chapters which help to make the time explicit; these are listed in appendix 8. Here are some examples for those of you who can’t wait.

Orsida hau baa Ermera.

Later today I will go to Ermera.

Aban hau baa Ermera.

Tomorrow I will go to Ermera.

Horiseik hau baa Ermera.

Yesterday I went to Ermera.

Hau sei haan.

I will eat.

Hau atu haan.

I’m about to eat.

Hau haan hela.

I am eating.

Hau haan tiha ona.

I have already eaten.

2. Kolisensa! (*Excuse me*)

Objetivu

In this chapter you will learn to:

- Greet and take leave in more traditional ways
- Thank, apologize, and excuse yourself
- Request permission to do something
- State basic feelings and wants
- Make negative statements

Kolisensa!

Liafuan foun

Intransitive verbs/adjectives

hamrook	thirsty
hamlaha	hungry
kolen, kole	tired
moras	sick
deskansa	rest
hariis	bathe
pozitivu	positive
negativu	negative

Transitive verbs

mai	come, come to
baa	go, go to ²
haan	eat
hemu	drink
hakarak	want
lakohi, lakoi	don't want, refuse

Interjections

kolisensa	excuse me
deskulpa	sorry
nada	you're welcome

Nouns

uma	house, building, home
eskola	school
bee	water ¹

Other

bele	can, may, be able to, be allowed to
la	not
lae	no
sín	yes
ka	QUESTION TAG; or

Komentáriu kona ba liafuan foun (*comments on new words*)

- ❖ *Nada* is a standard response to being thanked, somewhat like English 'You're welcome' or 'Don't mention it'. ³
- ❖ *Mai* 'come' indicates movement towards where you are now, while *baa* 'go' is used for movement in any other direction. English 'come' and 'go' are a bit different, since they aren't so closely tied to where you are at the moment when you are speaking. For instance, in English I can, while in the office, invite you to 'come' to a party at my house tomorrow. In Tetun I would have to invite you to 'go' (*baa*) to my house, since I am currently somewhere else.

¹ *Bee* is also a common filler like English 'umm' – don't let it confuse you into thinking that everyone talks about water a lot!

² *Ba* (the unstressed form) is also a preposition meaning 'to'.

³ *Nada* in Portuguese literally means 'nothing'.

Diálogu

(1) Marta baa uma

Marta hakarak baa uma.

Martha wants to go home.

Marta: **Hau baa ona, tia.**

I'm going now, aunt.

Tia: **Diak. Ate logu.**

See you later.

Marta: **Ate logu.**

See you later.

(2) Senyór Abel baa eskola

Senyór Abel baa eskola.

Mister Abel goes to school.

Alfredo: **Bondia, senyór. Diak ka lae?**

Good morning, sir. How are you?

Senyór Abel: **Diak.**

Well.

Alfredo: **Senyór baa nebee?**

Where are you going?

Senyór Abel: **Hau baa eskola. Ita baa uma ka?**

I'm going to school. Are you going home?

Alfredo: **Sín, hau baa uma.**

Yes, I'm going home.

Senyór Abel: **Diak. Ate amanyá.**

OK. See you tomorrow.

Alfredo: **Ate amanyá.**

See you tomorrow.

Kostumi

- ❖ *Kolisensa* 'excuse me' is said when you pass in front of someone, or interrupt them, or otherwise inconvenience them. Try to avoid walking through a group of people who are talking, especially people of high status. If it cannot be avoided, some people follow the Indonesian custom of bending over slightly, holding the right hand forward and the left hand backwards, and saying *kolisensa*. However there are other Timorese who disapprove of the custom, and it is in any case not followed if you repeatedly need to pass people, for instance in a crowded work situation.
- ❖ *Deskulpa* 'sorry' is said when one has committed an offence, or when one is about to say a word or expression that may be considered impolite (e.g. referring to bodily functions), or about to make a comment or question that may be considered too personal or offensive. It is not, as per English 'sorry', used in response to sad news.
- ❖ Traditionally, when you meet people who are walking, you ask where they are going (*Baa nebee?*). This can be answered with specifics like *Baa uma* 'going home', or with a vague expression like *Baa leten* 'up the hill'. This greeting is much like the English 'How are you?', in that it is conventional, not intended to be nosy, and the addressee is not expected to give much information.
- ❖ Alternatively, if you can tell where the person is going, you can greet them by "asking" them whether they are going there. For instance, you can greet children who are obviously walking to school with *Baa eskola ka?*, and they can reply *Baa eskola*.
- ❖ As you leave the house to go anywhere, a standard expression is *Hau baa ona* 'I'm going now'. Such a greeting is considered very important. If you are staying with Timorese people, your hosts will likely want to know where you are going, both because this is customary, and because they feel responsible for finding you if the need should arise. Again, it is more important to state that you are going somewhere than to give details. On return home, one should again greet the hosts, this time with *Bondia* 'good morning, *Botardi* 'good afternoon' or *Bonoiti* 'good evening'.
- ❖ Most people bathe before the evening meal. It is widely believed that women should not bathe late in the evening.

Estrutura lingua nian

1. Negatives

Note the pattern below.

Hau baa Ermera.

I am going to Ermera.

Hau la baa Ermera.

I am not going to Ermera.

Inês moras.

Inês is sick.

Inês la moras.

Inês is not sick.

José hemu bee.

José is drinking water.

José la hemu bee.

José is not drinking water.



To negate a verb or adjective, place *la* 'not' immediately in front of it. (Most other expressions are negated by *laós*, taught in chapter 23.) *La* cannot stand alone, and cannot be stressed, and so may sound like it is part of the following word. Sometimes people write it attached to the following word, especially for *la bele* (sometimes written *labele*) 'not able'.

2. Yes-no questions

To turn a statement into a yes-no question, you can do any of the following. Listen carefully to the intonation used by your tutor.

Use intonation only:

Ita naran Antonio?

Is your name Antonio?

Ita hosi Amérika?

Are you from America?

Ita moras?

Are you sick?

Add *ka* (lit. 'or'):

Ita naran Antonio ka?

Is your name Antonio?

Ita hosi Amérika ka?

Are you from America?

Ita moras ka?

Are you sick?

Add *ka lae* (lit. 'or not'):

Ita naran Antonio ka lae?

Is your name Antonio?

Ita hosi Amérika ka lae?

Are you from America?

Ita moras ka lae?

Are you sick?

The most common option is to use *ka* (often pronounced *ga* at the end of questions) – this clearly marks the utterance as a question, and doesn't sound as pedantic as *ka lae*. However you cannot shorten the fixed greeting *Ita diak ka lae?* 'How are you?' to **Ita diak ka?*

A positive answer may be *sín* 'yes'. For a negative answer, you can say *lae* 'no'. It is also common to answer with an echo of the question; this is taught in the next lesson.

3. Asking permission: bele 'can, may'

To ask permission, place *bele* 'can, may' before the verb, and signal that this is a question, for instance by adding a final question marker *ka*. The answer is either *Bele* '(You) may' or *La bele* '(You) may not.'

Hau bele hemu ka?

May I drink?

Hau bele baa uma ka?

May I go home?

Hau bele hariis ka?

May I bathe?

If you don't yet know how to say what you want, but you can make it obvious by sign-language, just ask *Bele?*

4. **Forbidding: la bele ‘may not’**

La bele is often used in prohibitions.

Ita la bele deskansa!

Don't rest!

La bele baa uma!

Don't go home!

Alin la bele hemu wiski!

You (little brother/sister) can't drink whisky!

5. **Wanting: hakarak and lakohi**

To say that someone wants to do something, simply say *hakarak* followed by what is wanted. *Hakarak* is only used in positive sentences.

Hau hakarak haan.

I want to eat.



Nia hakarak deskansa.

He/she wants to rest.

Tiu hakarak baa uma.

He (uncle) wants to go home.

The opposite of *hakarak* is *lakohi* 'don't want, refuse'; people don't say *la hakarak*.

Alin lakohi haan.

Younger brother/sister doesn't want to eat.

Nia lakohi deskansa.

He/she doesn't want to rest.

Hau lakohi baa uma.

I don't want to go home.

If you noticed that *lakohi* looks like *la* 'not' plus *kohi*, you are correct; however *kohi* on its own doesn't mean anything in Tetun Dili.

As you might expect, you do not use *lakohi* to turn down an offer. Instead you may say things like 'I've just eaten', or 'Sorry, I'm not accustomed to drinking coffee'. For now, you can simply smile and hold up your hands palm forward.

3. Aprende tetun (*Learning Tetun*)

Objetivu

In this chapter we focus on expressions that facilitate language learning. You will learn to:

- Ask: What is this? Who?
- Request clarification: Please repeat, please speak slowly.
- Answer yes-no questions.
- Use various terms meaning ‘you’ and ‘we’.
- Give simple commands.



Liafuan foun

Nouns

tetun	Tetun ¹
inglés	English
portugés	Portuguese
Indonézia	Indonesia
lian Indonézia	Indonesian language ²
bahasa (I)	Indonesian language ³
lisaun	lesson
liafuan	word

Transitive verbs

kompriende	understand
hatene	know (something) ⁵
aprende	learn
hatete fali	say (it) again

Intransitive verbs/adjectives

koalia	speak
loos	true, correct, straight, right
sala	wrong; error

Pronouns

ita boot	you (singular formal)
o	you (singular familiar)
imi	you (plural)
ami	we, us (excluding ‘you’)
ita	we, us (including ‘you’)
sira	they, them
nee	this ⁴
saida	what

Adverbs

lalais	quickly
neineik	slowly, softly

Other

favór ida	please ⁶
------------------	---------------------

¹ We are following Portuguese conventions in writing country names with a capital letter, but country-based adjectives (like *portugés*) with lower case.

² Literally ‘language Indonesia’.

³ This Indonesian word literally means ‘language’; used on its own it always refers to the Indonesian language.

⁴ For ‘that’ one can sometimes use *nebaa* ‘there’; however *nee* is far more common, and is often used where English would use ‘that’.

⁵ Knowing ‘someone’ is *konyese*.

⁶ Literally ‘favour one’.

Komentáriu kona ba liafuan foun

- ❖ *Tetun* or *Tetum*? In Portuguese the language name is spelled *tetum*; in Tetun itself it is spelled *tetun*, and in English both spellings are found. However the final consonant sounds like ‘n’ (or for some people ‘ng’); it is not pronounced with final ‘m’. Note that this word is, like most Tetun words, stressed on the second-last syllable, that is, ‘te’.
- ❖ *Sala* has a quite general meaning of ‘be wrong, incorrect; do wrong, err, make a mistake’; it is also a noun meaning ‘error’.
- ❖ *Saida* (from *saa ida* ‘what one’) is often pronounced *sedá*. It has the same meaning as *saa* ‘what’, but is used in many more contexts. *Saa* is mainly used to ask someone’s name (*naran saa?*) and what someone is doing (*halo saa?*). *Saida* can be used in these questions (*naran saida?*, *halo saida?*) as well as in any other ‘what’ question, such as *Nee saida?* ‘What is this?’
- ❖ ‘You’: there are a variety of ways of saying ‘you’ in Tetun, and the differences are very important. Here are the options:
 - The most common option is to use the person’s title (or, in the case of younger people, perhaps their name). This is appropriate with any age or status of person. For instance to ask someone whom you address as *Senyora* ‘Where are you going?’, it is more common to say *Senyora baa nebee?* than *Ita baa nebee?*
 - *Ita* is appropriate for one adult or older teenager.
 - *Ita boot* (lit. ‘you big’) too is used to address one adult, mainly in formal situations such as interviews with the media, medical consultations, or with relatively high-status people. You could use it with your counterpart, or with local and national leaders.
 - *O*, too, is singular, but is used for close family and friends, and for children up to about the age of 14.⁷
 - *Imi* is used for addressing more than one person (like ‘y’all’).
 - *Ita boot sira* (lit. ‘you big PLURAL’) is used for addressing more than one person in formal situations.
- ❖ ‘We’: Tetun distinguishes two terms for ‘we’: *Ita* includes at least the speaker and hearer (i.e. me and you, and possibly some others). *Ami* includes the speaker and others, but it excludes the hearer (i.e. me and others, but not you). So, for instance, use *ita* for suggestions as to what you and the hearer can do together (*Ita baa uma!* ‘We’ll go home!’), and *ami* when asking for help or advice from the hearer (*Ajuda ami.* ‘Help us’). Until you get the distinction right, it is probably better for your social relationships to use inclusive *ita* too much than to use exclusive *ami* when you really meant to include the other person.
- ❖ *Ita*: Notice that *ita* has two meanings. It is both ‘we (inclusive)’ and ‘you (singular polite)’. That is, it always includes ‘you’ (the hearer), but sometimes includes ‘me’ (the speaker) as well. Usually context helps you interpret the difference, but sometimes it is genuinely ambiguous. In writing, some people capitalise *Ita* ‘you’ but use lower case for *ita* ‘we’.

⁷ Timorese usually interpret the English word ‘you’ as being equivalent to Tetun *o*, and hence as being impolite. In fact, until the 18th century, when ‘thou’ disappeared from standard English, it was ‘you’ that was the formal pronoun (like Tetun *ita*), with ‘thou’ being used for close family and friends, God, and social inferiors (hence more like Tetun *o*).

Diálogu

(1) John la kompriende

Carla koalia portugues.	Carla is speaking Portuguese.
Carla: Como esta?	How are you? (in Portuguese)
John: Deskulpa. Hau la hatene portugues. Favór ida koalia tetun.	Sorry. I don't speak Portuguese. Please speak Tetun.
Carla: Bele! Ita hatene tetun ka?	OK. Do you know Tetun?
John: Sín. Hatene.	Yes, I know it.

(2) Nee saida?

Maria hosi Amérika. Nia la hatene liafuan 'bee'.	Maria is from America. She doesn't know the word 'water'.
Tia: Maria, ita hakarak hemu saida?	Maria, what do you want to drink?
Maria: Deskulpa, tia, hau la hatene: nee naran saa?	Sorry, aunt, I don't know: what is this called?
Tia: Nee naran 'bee'. Ita hakarak hemu bee ka?	This is called 'water'. Do you want to drink water?
Maria: Hakarak.	Yes. I want to drink water.

Kostumi

- ❖ How have people responded to your attempts to speak Tetun? Enjoy those big smiles you are probably getting! Remember them when you get looks of puzzlement...
- ❖ *Obrigadu/obrigada* 'thank you'. This expression is used far less often in Tetun than in English. It is appropriate in formal relationships or with strangers, in response to significant help, or at significant moments in a relationship (e.g. when leaving your host family). It is not generally appreciated if you say *obrigadu/a* in response to being given food or drink at home. Seek other ways of showing appreciation, such as a smile, or a comment on how you like the cooking (*Nee diak!*). Returning a favour (either immediately or at some other time) is very appropriate; for instance, if a neighbour sends you some treats, you could return some of your own.
- ❖ If you need something in your host family, say so. This is generally interpreted as a sign that you want to fit in, rather than as an imposition. If you just keep quiet about your needs, people may be upset.
- ❖ As in America, nodding your head means 'yes' and shaking it means 'no'.

Estrutura lingua nian

1. *Answers to yes-no questions*

In the previous chapter you learned to answer a yes-no question with *sín* 'yes' or *lae* 'no'. Here is another common way of answering them:

Alex: Ita baa eskola ka?	Are you going to school?
Maria: Baa. / La baa.	I am. / I'm not.
Alex: Ita hatene inglés ka?	Do you know English?
Maria: Hatene. / La hatene.	I do. / I don't.

That is, a positive answer consists of the key verb or adjective from the question. A negative answer is preceded by *la* ‘not’.⁸

When a question asks *bele* ‘can, may’, a positive answer is *bele*, and a negative answer is *la bele* ‘can not, may not’.

Inês:	Hau bele baa ka?	Can/May I go?
Amaa:	Bele. / La bele.	You can. / You can’t.

It is also common to combine the two strategies for answering a question. In this case, a positive answer consists of *sín* ‘yes’ or *loos* ‘true’, followed by the key word. A negative answer consists of *lae* ‘no’, followed by *la* and the key word.

Alex:	Ita baa uma ka?	Are you going home?
Maria:	Sín, baa. / Lae, la baa.	Yes, I’m going. / No. I’m not going.

2. Nominal clauses and questions: What is this?

Note the following pattern:

Nee saida?	What is this?
Nee uma.	This is a house.
Nee saida?	What is this?
Nee eskola.	This is a school.
Ita see?	Who are you?
Hau Mario.	I am Mario.



Sentences such as this have no verb in Tetun. There is no equivalent of the English copula verb ‘to be’. Note too that there is no equivalent of ‘a’ or ‘an’ in these sentences.

To ask what something is, use *Nee saida?* The question word is at the end of the sentence – that is, in exactly the same place as the answer.

3. Commands

Note the following commands:

Koalia tetun.	Speak Tetun.
Favór ida, senyór, koalia neineik.	Please, sir, speak slowly.

There is no special grammar for commands in Tetun. Often a command starts with the verb, as in the above examples. You can precede a request with *Favór ida* ‘please’, and/or a term of address such as *senyór* ‘sir’.

In later chapters you will learn words which can be added to commands to soften them or strengthen them (e.g. *lai*, *ona*).

⁸ There are variations on this. For instance, you can repeat the subject along with the verb (e.g. *Hau baa*). However a bare verb is probably the most common.

4. Kapítulu 4. Ita halo saida? (*What are you doing?*)

Objetivu

In this chapter you will learn to:

- Ask what someone is doing
- Talk about some daily activities
- Ask and state where something is: where, here, there
- Use *ka* 'or'

Liafuan foun

Transitive verbs

halo	do, make
rona	hear, listen to
haree	see, look at
lee	read



Intransitive verbs

pasiar	go for an outing
halimar	play, relax
lao	walk
tuur	sit
hamriik	stand
servisu	work, have a job
hela	live, stay, reside

Nouns

rádiu	radio
televizaun	television
jornál	newspaper
fraze	sentence



Other

depois	and then
tenki	must, have to
iha	in, at, ... (preposition)
iha nebee?	where?
iha nee	here
iha nebaa	there



Common sequences

halo saida?	what is ... doing?
Rona mai!	Listen here!
Ita haree saida?	What do you see?
baa pasiar	go out for a walk or drive
koalia halimar	chat
lao halimar	stroll (with no purpose)
tuur halimar	sit and relax
hamriik iha nee	stand here
halo servisu	do work
... hela iha nebee?	where does ... live?
rona rádiu	listen to the radio
haree televizaun	watch television
lee jornál	read a newspaper
halo fraze	make a sentence
tenki baa	must go

Komentáriu kona ba liafuan foun

- ❖ *Depois* is ubiquitous in story-telling. If you want to encourage someone to continue with a half-finished story, you can simply prompt with *Depois?* 'And then?'

- ❖ *Tenki* ‘must, have to’ always precedes the verb, and nearly always indicates obligation; e.g. *O tenki baa eskola* ‘You must go to school.’ You can’t use it to translate ‘must’ in the sense of ‘be inevitable; therefore I conclude...’ (e.g. ‘I’m hungry; it must be lunch time.’)
- ❖ Both *Ita halo saa?* and *Ita halo saida?* are common, and mean ‘What are you doing?’ It is a common question to ask of people you meet, on a par with *Baa nebee?* The reply is often very general, such as *Hau halimar* ‘I’m playing / not working.’
- ❖ *Servisu* is usually interpreted as paid work. So, many farmers and other self-employed people will tell you *Hau la servisu*. In contrast, *halo servisu* (lit. ‘do work’) does not imply paid work, and includes housework, farming, and selling things on the streets.
- ❖ *Hela* means ‘live’ in the sense of *Ita hela iha nebee?* ‘Where do you live?’ ‘Live’ in the sense of ‘be alive, not dead’ is *moris*.

Diálogo

(1) Halo saida?

Paulo lao, haree Domingos tuur iha uma.

Domingos is walking, and sees

Domingos sitting at home.

Paulo: **Bondia maun.**

Good morning, older brother.

Domingos: **Ei, bondia Paulo. O baa nebee?**

Hey, good morning, Paulo. Where are you going?

Paulo: **Hau baa Lcidere. Maun halo saida?**

I’m going to Lcidere. What are you doing?

Domingos: **Aii, hau tuur halimar, rona rádiu. O baa Lcidere, halo saida?**

I’m just sitting relaxing, listening to the radio. What are you going to Lcidere to do?

Paulo: **Hau baa servisu, halo uma iha nebaa. Alin Zelia halo saida, maun?**

I’m going to work, building a house there. What is Zelia doing, older brother?

Domingos: **Nia haree televizaun.**

She’s watching television.

Paulo: **Ah, diak. Hau tenki baa ona. Ate logu.**

Oh, OK. I have to go now. See you later.

Domingos: **Ate logu.**

See you later.

(2) Maria lakohi tuur

Maria lao.

Maria is walking.

Ana: **Maria baa nebee?**

Where are you (‘Maria’) going?

Maria: **Hau baa servisu.**

I’m going to work.

Ana: **Mai tuur!**

Come and sit!

Maria: **Deskulpa, hau la bele tuur. Hau tenki baa lalais. Adeus!**

Sorry, I can’t sit. I have to go quickly.

Ana: **Adeus!**

Bye!

Goodbye!

Kostumi

- ❖ Within households there is a clear division of labour, although of course there is variation from family to family. Generally, women are in charge of the house, taking responsibility for cooking, shopping and cleaning. They may be aided in cleaning, washing and food preparation by children and teenagers. Men's responsibilities primarily lie outside the house.
- ❖ To point, people often use a whole outstretched arm, or hold their face in that direction and jut out their chin and lips. It is fine to point at objects with an outstretched index finger, but not to point to people that way.

Estrutura lingua nian

1. baa/mai haan 'go/come and eat'

If the person you are talking about needs to go somewhere before doing something, you usually put *baa* or *mai* before the action verb.¹

Hau tenki haan.	I must eat. (This is suitable if you are currently in the place where you will eat.)
Hau tenki baa haan.	I must go and eat. (This is more usual if you first have to go to the place where you will eat, even if it is only in the next room.)
Haan ona!	Eat up! (said to someone already in position to eat)
Mai haan ona!	Come and eat! (said to someone who has to move first)
Depois nia hariis.	Then she bathed.
Depois nia baa hariis.	Then she went and bathed.

2. iha nebee? 'where?'

Tetun has one very general marker of location, *iha*. Depending on context, it can mean 'in', 'at', or 'on', amongst other things. In chapter 22 you will learn how to combine it with other words to indicate such locations as 'inside', 'beside', and 'in front of'.

To ask where something is, use *iha nebee* (lit. 'at where'); 'here' is *iha nee* (lit. 'at this') and 'there' is *iha nebaa* (lit. 'at there'). Notice that you can use each of these without any verb to talk about where someone or something is, or use it after a verb to talk about where an event takes place.

Nia iha nebee?	Where is he?
Nia iha uma.	He is at home.
Nia hamriik iha nebee?	Where is he standing?
Nia hamriik iha nebaa.	He is standing there.
Hau bele tuur iha nebee?	Where can I sit?
Ita bele tuur iha nee.	You can sit here.

Iha also means 'have' (see chapter 9) and 'exist' (see chapter 14).

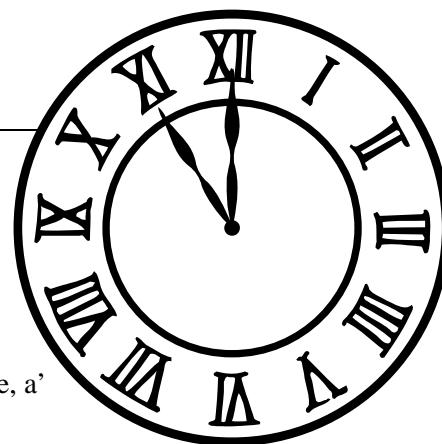
¹ Such sequences of verbs are far more common in Austronesian languages than European ones. In linguistics, they are called 'serial verb constructions'. There are other examples of serial verb constructions in the 'common sequences' column of the vocabulary section, such as *lao koalia halimar* (lit. 'speak play'), meaning 'chat'.

3. **ka ‘or’**

To specify ‘or’, place *ka* between the two options. Unlike English, there tends to be a pause after the *ka* rather than before it. You can use *ka* to coordinate a wide range of constituents, including single words, and whole clauses.

- | | |
|--|--|
| . Ita rona rádiu ka televizaun? | Are we hearing a radio or a television? |
| . Favór ida, koalia tetun ka inglés. | Please speak Tetun or English. |
| . Tia hakarak baa pasiar ka, halimar
iha uma? | Do you (aunt) want to go out, or just relax at home? |

5. Bainhira? (*When?*)



Objetivu

In this chapter you will learn to:

- Ask and state when something will happen
- Name the times of day, and terms for ‘yesterday’, ‘today’, etc.
- Specify which item you mean, using *nee* ‘this, the’ and *ida* ‘one, a’

Liafuan foun

Time words ¹

uluk	formerly, in the past
horiseik	yesterday
ohin loron	today
aban	tomorrow
aban-bainrua	in the future
loron	day
kalan	night
loron-kalan	day and night
dadeer	morning (to about 11 am)
meiudia	midday (about 11 - 2.30pm)
lokraik, loraik	afternoon (about 2.30-dark) ⁴
ohin	just now, earlier today; today
agora	now

orsida, oras ida	soon, later today ²
hori-kalan	last night, yesterday evening
orsida kalan	this evening
bainhira	when? (for future)
hori-bainhira	when? (for past)

Other

nee	this, these, the
ida	one, a
Corpo da Paz	Peace Corps ³

Komentáriu kona ba liafuan foun

- ❖ Notice that the compounds *loron-kalan* ‘day and night’ and *aban-bainrua* ‘in the future’ both follow the same pattern, of coordinating two words which have related meanings. Some other common expressions fitting this pattern, which you will learn in subsequent chapters, are: *baa-mai* ‘to and fro’, *tuun-sae* ‘up and down’, *midar-siin* ‘sweet and sour’, *inan-aman* ‘parents’ (lit. ‘mother-father’), and *maun-alin* ‘brothers and sisters’ (lit. ‘older brother – younger sibling’).
- ❖ Usually, *ohin* contrasts with *orsida* ‘later today’. So, ‘this afternoon’ is *ohin lokraik* if it is now *lokraik* or later, but *orsida lokraik* if it is still morning. However, *ohin* can also be used to mean ‘today (any time)’. *Ohin loron* is unambiguously ‘today’.
- ❖ *Loron* means ‘day’ both in the sense of ‘a 24-hour period’, and in the sense of ‘daytime’ as opposed to ‘night’.

¹ For a fuller list of the times of day, see the list at the end of the chapter.

² Literally *oras ida* ‘hour one’.

³ This is Portuguese, and pronounced ‘korpu da pás’.

⁴ This derives from *loro kraik* ‘sun low’.

Diálogu

(1) Bainhira mak baa eskola?

Martinho tenki baa eskola agora.

Tia: **Martinho, o halo saida?**

Martinho: **Hau halimar, tia.**

Tia: **Halimar? Bainhira mak o baa eskola?**

Martinho: **Aban mak hau baa.**

Tia: **La bele! O tenki baa agora.**

Martinho: **Diak.**

Martinho has to go to school now.

Martinho, what are you doing?

I'm playing, aunt.

Playing? When are you going to school?

I'm going tomorrow.

You can't! You have to go now.

OK.

(2) Ita mai hori-bainhira?

Olivio mai hosi Amérika. Nia hatene koalia tetun.

Olivio: **Botardi, senyór. Diak ka lae?**

Manuel: **Botardi. Aa! Ita hatene koalia tetun? Ita hosi nebee?**

Olivio: **Hau hosi Amérika.**

Manuel: **Ita mai iha Timor hori-bainhira?**

Olivio: **Hau mai horiseik lokraik.**

Manuel: **Ita servisu iha nebee?**

Olivio: **Hau servisu iha Viqueque. Aban dadeer hau baa.**

Manuel: **Diak.**

Olivio has come from America. He can speak Tetun.

Good afternoon, sir. How are you?

Good afternoon. Oh! You know how to speak Tetun? Where are you from?

I'm from America.

When did you come to Timor?

I came yesterday afternoon.

Where do you work?

I work in Viqueque. I'll go there tomorrow morning.

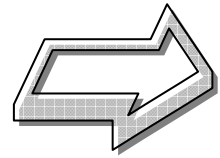
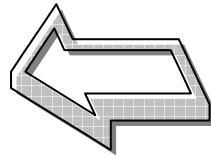
That's good.

Komentáriu kona ba diálogu

- ❖ *Hatene* in Manuel's first utterance means 'know how to'.

Kostumi

- ❖ For Timorese, relationships tend to be more important than schedules, especially work schedules. For many events, such as parties and meetings, exact time is not important; everyone waits until the most important people have arrived before commencing. However school, office and church services tend to run on time. In any case, transport and communication difficulties often make keeping to exact time difficult.



Estrutura lingua nian

1. Past and future time

To ask about past time, use *hori-bainhira*. It can occur either at the end of the sentence, or at the beginning. If it is at the beginning, it is usually followed by the focus marker *mak*. (For a discussion of *mak*, see chapter 10.) The answer is normally at the end of the sentence.⁵

- | | | |
|----|--|---------------------------------------|
| P: | Senyora mai hori-bainhira? KA | When did you (<i>Senyora</i>) come? |
| | Hori-bainhira mak Senyora mai? | |
| H: | Hau mai horiseik. | I came yesterday. |
| P: | Ita lee jornál nee hori-bainhira? KA | When did you read this newspaper? |
| | Hori-bainhira mak ita lee jornál nee? | |
| H: | Hau lee jornál nee horiseik. | I read this newspaper yesterday. |

To ask about future time, use *bainhira*. It usually occurs at the beginning of the sentence, followed by *mak*.

- | | | |
|----|---------------------------------------|--------------------------------|
| P: | Bainhira mak Senyora Rita mai? | When will Mrs Rita come? |
| H: | Nia mai aban. | She's coming tomorrow. |
| P: | Bainhira mak ita baa pasiar? | When will we go for an outing? |
| H: | Orsida mak ita baa. | We'll go soon. |

When mentioning time, the time phrase can occur at the beginning of the sentence, the end, or (especially if it is very short) in the middle.

- | | |
|---|---------------------------------------|
| Nia mai horiseik. | He came yesterday. |
| Horiseik nia la baa eskola. | Yesterday he didn't go to school. |
| Hau aban hanorin iha Corpo da Paz. | I'm teaching tomorrow at Peace Corps. |

2. Which one?

In Tetun you do not have to say whether you are talking about one item or more (i.e. singular or plural) or whether you are talking about a particular item or 'any old one' (i.e. definite or indefinite).

- | | |
|-------------------------------|--|
| . Mestri baa Portugál. | Teachers / the teacher / a teacher went to Portugal. |
| . Nia baa eskola. | He went to school / the school / a school. |

However it is possible to make such distinctions. (See appendix 6 on determiners for an overview of the options.) In this chapter we will concentrate on *nee* 'this, it, the' and *ida* 'one, a'.

3. nee 'this'

Nee is used in two main ways. Firstly, it is a pronoun meaning 'this, these, it'. You can use it for something that you are pointing to or already talking about, regardless of whether it is a single object, or more than one.⁶ *Nee* as a pronoun is not used for people; instead, use *nia* 'he, she' to refer to one person, or *sira* 'they' to refer to more than one.

⁵ 'P' here stands for *pergunta* 'question', and 'H' for *hataan* 'reply'.

⁶ In grammatical terms, *nee* is definite, and neutral with respect to number.

- . **Nee naran saa?**
- . **Nee saida?**

What is this called?
What is this?

Secondly, *nee* can modify a preceding noun to mean ‘this, these, the’. Again, this indicates that you expect the other person to know which entities you are talking about, either because you have pointed to them, or because you have already mentioned them.

- . **Nia hatene uma nee.** He knows this house / these houses.
- . **Hau servisu iha eskola nee.** I work in this school / these schools.
- . **Nia lee jornál. Maibee jornál nee la diak!** He read newspapers / a newspaper. But the newspaper(s) weren’t/wasn’t good!
- . **Nia hela iha Otél Timór. Otél nee karun.** He stays in the Hotel Timor. It is expensive.

Note that when it modifies a noun, *nee* is used not only for things and places, but also for people. In fact, it can follow proper names and pronouns if the person has already been mentioned.

- . **Tiu nee hosi Ermera.** This uncle is from Ermera / These uncles are from Ermera.
- . **Hau hasoru Senyora Catarina. Senyora nee hosi Los Palos.** I met Mrs Catarina. She is from Los Palos.
- . **Ohin hau haree Ela. Ela nee servisu iha Viqueque.** Just now I saw Ela. She works in Viqueque.
- . **José servisu iha Corpo da Paz. Nia nee koalialais!** José works at Peace Corps. This guy speaks fast!

4. *ida* ‘one, a’

Like *nee*, *ida* ‘one’ can stand on its own.

- . **Ida naran Miguel, ida naran Sam.** One is called Miguel, one is called Sam.
- . **Ida hira?** How much is one? (i.e. how much does one cost?)

Ida can also follow a noun. In this case it is often best translated as ‘a, an’ rather than ‘one’.⁷

- . **Senyora ida hakarak baa Suai.** A lady wants to go to Suai.
- . **Depois tiu ida koalialais.** Then an uncle spoke.
- . **Hau haree rádiu ida.** I see one/a radio.

5. *ida nee* ‘this one’

To emphasise that you are referring to one particular item, use the sequence *ida nee*. Again, this can stand alone, or can follow a noun.

- . **Ida nee diak.** This one is good.

- . **Ida nee la diak.** This one isn’t good.



Note that Tetun also has *nebaa* ‘that’, which can be used when referring to things which are further away. *Nebaa* can modify a noun (e.g. *uma nebaa* ‘that house’) or *ida* (e.g. *ida nebaa* ‘that one there’). However *nebaa* is used relatively little, except in the fixed phrases *hosi nebaa* ‘from there’, *iha nebaa* ‘there’, and *baa nebaa* ‘go/to there’.

⁷ In grammatical terms, *ida* is often interpreted as indefinite, unless you add some other marker of definiteness (such as *ida nee* in the next subsection).

Hau lee jornál ida nee.

I read this (one) newspaper.



Tiu ida nee naran Virgilio.

This uncle is called Virgilio.

6. uluk 'in the past'

Uluk 'in the past' comes at the beginning of the sentence or after the subject.⁸

. Uluk hau servisu iha Embaixada Brazil.

In the past I worked for the Brazilian

Agora hau la servisu.

Embassy. Now I don't have a job.

. Ami uluk hela iha Dare. Agora iha Lliquiça.

We used to live in Dare. Now (we live) in Lliquiça.

When it means 'first', it comes after a verb (e.g. *lao uluk* 'walk ahead').

Liafuan tan kona ba tempu: Extra vocabulary for times of day

Note that all times given are approximate. People generally agree as to what the central portion of a time period includes; for instance all would include noon as *meiudia*, and all would count 4pm as *lokraik*. However the boundaries are not clear.

dadeer-saan nakukun very early morning before sunrise (3-5am)

madrugada (P) very early morning (3-5am)

rai huun mutin the crack of dawn (as it is starting to get light)

dadeer-saan early morning (5-8am)

loro manas (TT) midday (11-2.30); some interpret this as 'midday' as per Tetun Terik, others as 'it's hot'

rai nakaras dusk (evening, as it starts to get dark)

kalan boot late at night, in the middle of the night when everyone is normally asleep



⁸ *Uluk* also means 'first (before doing something else, or before someone else)'; e.g. *Nia lao uluk* 'He walks ahead (of the others)'.

Reading Portuguese names

Most letters in Portuguese are pronounced in about the same way as they are in Tetun. The following basic rules will allow you to read most Portuguese names correctly. Note that the ‘pronounced as’ columns use the spelling which is used in this book for Tetun (so ‘x’ for instance corresponds to English ‘sh’).

<u>Letter</u>	<u>Pronounced as</u>	<u>Example</u>	<u>Pronounced as</u>
ç	s	Marçal	Marsál
ce, ci	se, si	Jacinto	Jasintu
ca, co, cu	ka, ko, ku	Baucau	Baukau
ch, x	x	China	Xina
ge, gi	je, ji	Virgilio	Virjília
ga, go, gu + consonant	ga, go, gu	Gusmão	Guzmaun
gu + vowel	g	Miguel	Migél
h	- (not pronounced)	Henrique	Henriki
lh	ly	Julho	Julyu
nh	ny	Martinho	Martinyu
que, qui	ke, ki	Liquiça	Líkisa
qua, quo	kua, kuo	quarto	kuartu
s (initial)	s	Saturnino	Saturninu
s (medial followed by vowel)	z	Cesaltina	Sezaltina
s (followed by unvoiced t, c, f, p)	x / s	sesta	sesta / sesta
s (followed by voiced b, d, g, m, n, r)	j / z	Ismael	Ijmaél / Izmaél
ss	s	Maubisse	Maubisi
z (initial, medial)	z	Zelia	Zélia
z (final)	s	da Cruz	da Krús
ão	aun	Simeão	Simeaun

In Portuguese, word-final ‘o’ is pronounced ‘u’, while final ‘e’ is pronounced in Timor as either ‘i’ or ‘e’. With place names in Timor, it is not always predictable whether a final ‘o’ means ‘u’ as in Portuguese (e.g. *Manatuto*, *Atauro*, *Gleno*, *Ainaro*) or ‘o’ as in native languages (e.g. *Suai Loro*, *Beco*).

o (final)	u	Manatuto	Manatutu
e (final)	i or e	Viqueque	Vikeke
		Maubisse	Maubisi

Many names which in Portugal are written with accent marks, are usually written without such diacritics in Timor; e.g. *António* is usually written *Antonio* in Timor.

6. Númeru ho oras (*Numbers and time*)

Objetivu

In this chapter you will learn to:

- Use the Tetun numbers
- Ask and state the time to the nearest half-hour
- Ask and state quantity
- Ask and tell age

Liafuan foun

See also vocabulary in *Estrutura Língua nian* 5.

Numerals ¹

zero (P)	0
ida	1
rua	2
tolu	3
haat	4
lima	5
neen	6
hitu	7
walu	8
sia	9
sanulu	10
sanulu resin ida	11
sanulu resin rua	12
sanulu resin tolu	13
sanulu resin haat	14
sanulu resin lima	15
sanulu resin neen	16
sanulu resin hitu	17
sanulu resin walu	18
sanulu resin sia	19
rua-nulu	20 ³
tolu-nulu	30
haat-nulu	40



lima-nulu resin ida	51
atus ida	100
atus rua	200
atus ida rua	102
atus ida rua-nulu	120
rihun ida	1000
rihun rua	2000

Nouns

tuku	o'clock ²
balu	half, some, part of
númeru	number
tinan	year
fulan	month
semana	week
oras	hour

Other

sura	count
hira	how many, how much?
tinan hira	how old (in years)?
ho	and
resin	extra, excess ⁴

¹ For a full list of numbers in Tetun, Indonesian and Portuguese, see the appendix.

² *Tuku* is also a verb meaning 'punch, strike'.

³ *-nulu* means 'tens'; however it never stands alone as a word. The *sa-* in *sanulu* 'ten' looks like a prefix meaning 'one' (comparable to Indonesian *se-*), but it doesn't occur in any other Tetun word.

⁴ Note that this is pronounced with an 's' sound in the middle, not with a 'z' sound as in English 'resin'.

Númeru nebee? (Which numbers?)

- ❖ Tetun is used mainly for small numbers, such as for the number of children in a family, one's age, or the time.
- ❖ Dates, prices and arithmetic are much more often given in Portuguese or Indonesian than in Tetun, while time is commonly specified in any of these three languages.
- ❖ While even children can count in all three languages, many people are uncertain about large Tetun numbers. For instance, during Indonesian rule, even children who frequently handled a thousand rupiahs tended to be unsure of the value of Tetun *rihun* 'thousand'. Many adults too have difficulty specifying years or prices in Tetun. However, until you know the Indonesian or Portuguese numbers (listed in the appendix), feel free to ask for numbers in Tetun: *Hau la hatene lian Indonézia/portugés. Favór ida koalia tetun.* If the process is frustrating, be patient – communication will get better!
- ❖ When used together with Tetun nouns, you can only use Tetun numerals; hence *uma rua* 'two houses', not **dois uma* (since *dois* is Portuguese) or **uma dua* (since *dua* is Indonesian).

Hira? (How many, how much?)

- ❖ *Hira?* means either 'how many?' or 'how much?' You can use it to ask price, saying simply *Hira?* or *Nee hira?* You'll learn more about shopping in chapter 16. For now, note that not only is the price likely to be said in Indonesian, but in small outlets the units may also be Indonesian rupiah rather than American dollars. One dollar is assumed to be 10,000 rupiah.

Millions

- ❖ There is no generally agreed term for 'million' in Tetun. In speaking, many people use the Indonesian loan *juta*. Written materials tend to use either Portuguese *milyaun* or Tetun *tokon*. Many people don't know either term, with *tokon* usually being recognised as a large, but indeterminate, number. It is recognised mainly from the expression *tokon ba tokon*, which means something like 'zillions'.

Diálogu

Tuku hira?

Tuku lima lokraik, tia haree Paulo.

Tia: **Ohin loron o halo saida, Paulo?**

Paulo: **Ohin dadeer hau baa haree alin Maria iha eskola.**

Tia: **O baa tuku hira?**

Paulo: **Hau baa tuku sanulu ho balu. Depois tuku tolu lokraik hau baa Tiu João.**

Tia: **Tuku hira mak o tenki baa aprende inglês?**

Paulo: **Orsida kalan tuku hitu.**

Tia: **Ah, nee diak. Tenki baa.**

At 5pm aunt see Paulo.

What did you do today, Paulo?

Today I went to see Maria (whom I call 'younger sister') at school.

What time did you go?

I went at 10.30. Then at 3.30 in the afternoon I went to Uncle John.

What time to you have to go and learn English?

Seven o'clock tonight.

Oh, that's good. It's important to go.

Kostumi

- ❖ It is more acceptable to ask adults their age in Timor than in the West.

Estrutura lingua nian

1. Numbers

As you can see from the numbers in the vocabulary list, numbers from 11 to 99 are derived as follows:

11-19	sanulu resin X	sanulu resin hitu	17
20-90 (whole 10s)	X-nulu	walu-nulu	80
21-99 (in-between numbers)	X-nulu resin Y	walu-nulu resin neen	86

A number with no units can also be followed by *resin*; in this case, the meaning is ‘greater than this number’.⁵

sanulu resin	over 10 (but presumably under 20)
rua-nulu resin	over 20 (but presumably under 30)
atus ida resin	over 100 (but presumably under 200)

Here are some examples of numbers over 100. However note the above warnings about the non-standardness of using *juta* for ‘million’, and the uncommonness of using Tetun for such high numbers.

atus ida rua ⁶	102
atus tolu sanulu resin haat	314
rihun ida atus sia sia-nulu resin sia	1,999
rihun rua rua	2,002
juta tolu	3,000,000
juta tolu rihun atus ida	3,100,000

2. Telling the time

Time is usually specified to the nearest half-hour. (Telling the time to the nearest minute is taught in chapter 19.) Although time is written using the 24-hour clock (as in the right-hand column), it is read as a 12-hour clock. A following *dadeer*, *lokraik* or *kalan* can be added to clarify which part of the day you are talking about.

Tuku hira agora?	What time is it?	
Agora tuku sanulu.	It’s ten o’clock.	
Agora tuku sanulu ho balu.	It’s half past ten.	
tuku lima dadeer	5am	5.00
tuku lima lokraik	5pm	17.00
tuku sanulu ho balu kalan	10.30pm	22.30

To ask what time something will happen or has happened, use *tuku hira* at either the end or the beginning of the sentence. As with many other question expressions, if *tuku hira* comes at the beginning of the sentence, it is usually followed by *mak*.

⁵ Some people interpret *atus ida resin* as ‘over 100’, while others interpret it as ‘100 or more’. In practice, the two interpretations amount to the same thing for everyday interactions.

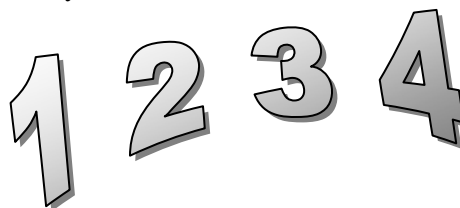
⁶ While many people call 102 *atus ida rua*, some people use the linker *resin* (so, *atus ida resin rua*), and some use a linker *liu* ‘pass’ (hence, *atus ida liu rua*).

P: **Ita mai tuku hira?**
H: **Hau mai tuku tolu lokraik.**

What time did/will you come?
I came/will come at 3pm.

P: **Tuku hira mak ita mai?**
H: **Tuku lima ho balu.**

What time did/will you come?
5.30.



3. How many things?

In Tetun, numbers come after the noun they modify.

uma rua	two houses
eskola tolu	three schools
jornál haat	four newspapers

To ask about quantity, use *hira*. It too comes after the noun it modifies.

uma hira?	how many houses?
eskola hira?	how many schools?
jornál hira?	how many newspapers?

4. How old?

There is no generic question for asking age. Instead, you must guess at the relevant units (*tinan* years, *fulan* months, *semana* ‘weeks’, *loron* days), and ask for the number of units.

Ita tinan hira?	How old are you (in years)?
Hau tinan rua-nulu resin hitu.	I am 27 years old.
Maria tinan lima ho balu.	Maria is 5 ½ years old.
Mario hela iha Washington fulan tolu.	Mario stayed in Washington three months.

5. Past and future time (continued)

Note the following pattern:

bainhira?	when? (in the future)	hori-bainhira?	when? (in the past)
bainrua	in two days’ time	hori-bainruak	two days ago
baintolu	in three days’ time	hori-baintolu	three days ago
bainhaat	in four days’ time	hori-bainhaat	four days ago
bainlima	in five days’ time	hori-bainlima	five days ago
bainneen	in six days’ time	hori-bainneen	six days ago

Although *bain* clearly means ‘day, 24-hour period’ in these compounds, it never occurs alone as a word. *Hori* can be interpreted to mean ‘at (past time)’; however it too is largely restricted to these expressions and *hori-uluk* ‘a long time ago’.⁷ All of these expressions follow a regular pattern, except that that *hori-bainruak* ends in a ‘k’.

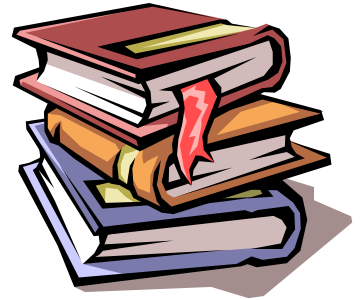
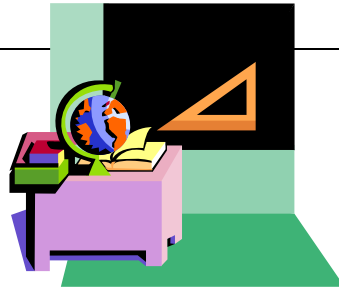
⁷ In Tetun Terik, *hori* is a preposition meaning ‘since’. However in Tetun Dili, it has been replaced as a preposition by the Portuguese loan *dezde* ‘since’.

7. Eskola (School)

Objetivu

In this chapter you will learn to:

- Talk about studying
- Report speech
- Ask and answer ‘Who?’
- Coordinate nouns and adjectives with *ho* ‘and’



Liafuan foun

Transitive verbs

estuda	study
hanorin	teach
hakerek	write
husu	ask, request
dehan	say, mean
konyese	know (someone)
hasoru	meet
buka	seek, look for
hetan	find, get, come across
tama	enter
sai	exit ¹

Intransitive verbs/adjectives

eskola	be educated, attend school ²
kapaas	beautiful, lovely
boot	big, important, adult
kiik	small

Nouns

kolega	friend, colleague, school-mate
ema	person, people
livru	book
mestri / mestra	teacher (male / female)
estudante	student (esp. university)
klase (P), kelás (I)	class, grade (of school)

Common sequences

estuda inglés	study English
hanorin tetun	teach Tetun
aprende tetun	learn Tetun
hakerek livru	write a book
husu livru ida	request a book
konyese nia	know him/her
hasoru kolega	meet a friend
buka la hetan	search unsuccessfully
hetan kolega	come across a friend
tama eskola	start school
sai hosi eskola	finish school

eskola iha Dili	be educated in Dili
------------------------	---------------------



lee livru	read a book
------------------	-------------

¹ *Sai* is also a common Portuguese loan meaning ‘become’.

² This is one of a number of words that are nouns in Portuguese, but class as both nouns and verbs in Tetun. Others include: *xavi* ‘key; lock up’, *telefone* ‘telephone; call’, and *bomba* ‘pump; pump up’.

Other

deit	just
maibee	but
tanba, tamba	because
see	who
kona ba	about (a topic), concerning ³

Hau tuur deit I'm just sitting (not working)

Komentáriu kona ba liafuan foun

- ❖ Rather than 'starting' and 'finishing' school, work or church at specified times, Tetun-speakers usually *tama* 'enter' and *sai* 'exit'. So, one would say: *Hau tama eskola tuku walu, sai tuku ida* 'I start school at 8 o'clock, and finish at 1 o'clock.'
- ❖ Teachers are often politely addressed as *mestri* (if they are male) or *mestra* (if they are female), both in school and outside of it, by both their pupils and others.
- ❖ *Hetan*: If you look for something you may *hetan* 'find' it. If you try to see something, you may *hetan* 'manage to see' it. You may also *hetan* 'meet' someone by chance.
- ❖ *Kapaas* is quite general, for instance it can describe a beautiful or handsome person, a tasty meal, welcome rain, a lovely location, or beautiful clothes or jewellery.

**Diálogu****(1) Nina la hetan mestra Zita**

Nina buka mestra Zita.

Nina: **Botardi mana. Hau bele husu?**

Mana: **Mm, bele. Husu saida?**

Nina: **Ita konyese mestra Zita ka?**

Mana: **Ah, hau konyese. Nia hanorin tetun iha Corpo da Paz. Ita buka nia ka?**

Nina: **Sín. Hau buka nia. Nia hela iha nebee?**

Mana: **Hau la hatene. Maibee aban dadeer ita baa deit iha Corpo da Paz iha Lecidere, tanba nia hanorin iha nebaa.**

Nina: **Obrigada, mana.**

Mana: **Adeus.**

Nina is looking for teacher Zita.

Good afternoon, older sister. May I ask?

Mm, sure. Ask what?

Do you know teacher Zita?

Ah, I know (her). She teaches Tetun at Peace Corps. Are you looking for her?

Yes, I'm looking for her. Where does she live?

I don't know. But tomorrow morning just go to Peace Corps in Lecidere, because she teaches there.

Thanks, older sister.

Goodbye.

Komentáriu kona ba diálogu

- ❖ Although Nina is asking directions from a stranger, she calls her *Mana* 'older sister'.

³ Literally 'touch go'. Some people say just *kona*.

(2) Mestra Carla hetan livru portugés

Senyór Antonio hasoru mestra Carla, tuku rua ho balu.

Mr Antonio meets teacher Carla at 2.30.

Antonio: **Kolisensa, mestra. Hau bele husu ka?**

Excuse me, teacher. Can I ask you a question?

Carla: **Bele! Hakarak husu saida?**

Of course. What do you want to ask?

Antonio: **Horiseik lokraik hau haree senyora ho mestri ida koaliala. Hau la konyese mestri nee. Nia nee see?**

Yesterday afternoon I saw you and a (male) teacher talking. I don't know that teacher. Who is he?

Carla: **Nia naran Miguel dos Santos. Nia hanorin lian portugés. Hau dehan ba nia, hau buka livru portugés, tanba hau hakarak aprende lian nee.**

His name is Miguel dos Santos. He teaches Portuguese. I told him I am looking for a Portuguese book, because I want to learn that language.

Antonio: **Depois, Senyora hetan ka lae?**

Did you get (one) or not?

Carla: **Sín, hau hetan. Maibee kolisensa, agora hau tenki tama eskola, tanba tuku tolu hau hanorin inglés. Ate amanyá, senyór.**

Yes, I did. But excuse me, I have to go into school now, because I teach English at three o'clock. See you tomorrow, sir.

Antonio: **Ate amanyá, senyora.**

See you tomorrow, madam.

Estrutura lingua nian**1. Speaking**

You have now learned three common speaking verbs: *koalia* 'speak, talk', *dehan* 'say' and *husu* 'ask, request'. They function much like their English equivalents, as you can see from the following examples.⁴

Nia husu saida?

What did he ask / request?

Nia dehan saida?

What did he say?

Nia husu kona ba eskola.

He asked about school.

Nia koalia kona ba eskola.

He talked about school.

Nia dehan "Mai iha nee."

He said "Come here."

Nia husu "Nee saida?"

He asked "What is this?"

2. see? 'who?'

To ask 'who', place *see* 'who' in the same position in the sentence as you would expect the answer.

Ema nee see?

Who is this person?

Nee Senyór José.

This is Mr José.

Ita hasoru see?

Who did you meet?

Hau hasoru Atita.

I met Atita.



If *see* starts the sentence (usually because it is the subject), it is always followed by *mak*. If the answer to such a question is a full sentence, the subject is usually followed by *mak* too. This emphasises that it is the specified person who performed the action, and not someone else.

⁴ What cannot be said also parallels English. You can't say **dehan kona ba* ..., just as you can't "say about" something in English. *Koalia* can't take a direct quote (e.g. you cannot say **Nia koalia 'Hau baa nebaa'*), just as English 'speak' can't (e.g. you cannot say *He spoke, 'I'm going there.').

See mak hamriik iha nebaa?
Maria mak hamriik iha nebaa.

Who is standing over there?
It is Maria who is standing there.

See mak hanorin imi?
Senyora Alda mak hanorin.

Who is teaching you?
It is Mrs Alda who is teaching us.

See mak dehan?
Hermánio mak dehan.

Who said (that)?
It is Hermánio who said (it).

3. **ho ‘and’**

To coordinate two noun phrases or adjectives, simply link them with *ho* ‘and, with’. (For coordinating clauses, *i* and *no* are used instead; see the next chapter for examples.)

Hau estuda tetun ho portugés
Hau konyese Maria ho Simão.

I study Tetun and Portuguese
I know Maria and Simon.



8. Sae taksi (*Catching a taxi*)

Objetivu

In this chapter you will learn to:

- Specify directions: turn, go straight, stop, near/far
- Specify motion towards 'here' and 'there'
- Coordinate clauses and verb phrases with *i* and *no* 'and'
- Specify building names



Liafuan foun

Nouns

kareta	vehicle, car, bus
mikrolét	minibus
taksi	taxi
dalan	way, path, road
estrada	road ¹
liman	hand, arm
merkadu	market
loja	shop
restoranti	restaurant
igreja	church
kruzamentu	intersection

Verbs

besik	near
dook	far
sae	climb, ascend; get on, ride in (a vehicle)
tuun	descend, get out of (a vehicle)
para	stop
fila	turn, return
hein	wait for
bolu	summon, ask for, call
selu	pay, pay for
liu	go past, further

Adjectives

loos	right (direction); straight, true
karuk	left (direction)

Other

ba	to (preposition)
i	and (joins clauses)
no	and (mostly formal)

Examples

sae mikrolét	catch a minibus
bolu taksi	summon a taxi
Haree dalan!	Have a safe trip!
liman loos	right hand



Nia hela besik igreja.	He lives near the church.
Ami dook hosi loja.	We are far from shops.
sae foho	climb a mountain
sae mikrolét	catch a minibus
tuun hosi kareta	get out of a car
Para iha nee.	Stop here.
fila ba uma	return home
hein taksi	wait for a taxi
bolu maun	call older brother
selu taksi	pay for the taxi

Fila ba liman loos.	Turn right.
Baa loos deit.	Just go straight.
Fila ba liman karuk.	Turn left.

Nia lao ba loja.	He walked to the shop.
-------------------------	------------------------

¹ Or *luroon*.

Komentáriu kona ba liafuan foun

- ❖ *Sae / tuun*: In Timor, you don't 'catch' a vehicle, you *sae* 'ascend' it. To get out of a vehicle, you *tuun* 'descend'. Directions too are often given in terms of *sae* 'go upwards' and *tuun* 'go downwards'. In Dili, if the slope at a particular point is negligible, *sae* is generally towards the mountains, and *tuun* towards the sea.
- ❖ *Loos* means both 'right (as opposed to left)' and 'straight'. To avoid confusion, when you mean 'right (not left)' say *liman loos* 'right hand'.
- ❖ *Bolu* is used in two main senses. Firstly, it means 'to summon, to ask someone to come'; e.g. *Apaa bolu o* 'Dad is asking you to come'; this may be in a loud voice ('call out'), but need not be. Secondly, *bolu* means 'call' in the sense of 'name'; e.g. *Nia bolu hau 'tiu'* 'He calls me uncle.' 'Call' in the sense of 'telephone' is *telefone*.
- ❖ *Liu*: This word is used in many ways. Here are some examples; some will be covered in more detail in later chapters:
 - *Nia liu ezame* 'He passed the exam.'
 - *tinan liu baa* 'last year'
 - *Oportunidade liu ona!* 'The opportunity has passed!'
 - *Nia kole liu!* 'She is very tired.'
 - *Hau moras liu nia.* 'I'm sicker than he is.'
 - *Liu tia tinan ida, ...* 'After a year had passed, ...'
 - *Nia baa liu uma.* 'He went straight home.'
 - *liu hosi* 'via': *Nia baa liu hosi uma* 'He goes past the house.'
- ❖ The preposition *ba* is effectively a short form of the verb *baa* 'go'. Like *baa* it indicates motion away from – or at least not towards – the speaker. Its opposite is *mai* 'come, to (speaker)'.

Diálogu

(1) Miguel hein mikrolét

Miguel lao iha dalan. Nia hetan tiu ida. Depois nia husu.		Miguel is walking on the road/way. He comes across an older man. Then he asks.
Miguel:	Kolisensa tiu! Hau hakarak baa merkadu Comoro. Bele hein mikrolét iha nee ka?	Excuse me, uncle! I want to go to the Comoro market. Can I wait for a minibus here?
Tiu:	Iha nee la bele. Tuun ba igreja, depois hein iha nebaa. Sae mikrolét número sanulu.	Not here. Go down to the church, then wait there. Catch minibus number ten.
Miguel:	Depois, hau tenki tuun iha nebee?	Then, where do I get off?
Tiu:	Husu deit ba ema iha mikrolét. Sira hatene.	Just ask people in the minibus. They know.
Miguel:	Obrigadu, tiu. Hau baa ona.	Thanks, uncle. I'll go now.

(2) Domingos sae taksi

Senyór Domingos bolu taksi.

Domingos: **Hau hakarak baa Motael, besik igreja.**

Taksi baa igreja Motael.

Domingos: **Baa loos deit.**

Fila ba liman loos iha nebaa.

Para iha nee.

Taksi para. Domingos selu, depois tuun hosi taksi.

Mr Domingos summons a taxi.

I want to go to Motael (a suburb in Dili), near the church.

The taxi goes to the Motael church.

Go straight.

Turn right there.

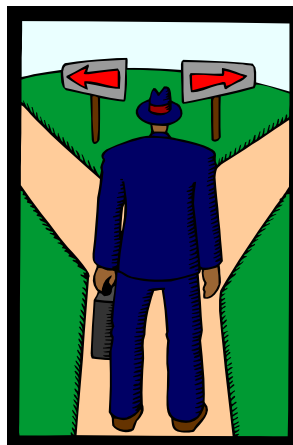
Stop here.

The taxi stops. Domingos pays, then gets out of the taxi.



Kostumi

- ❖ Taxis trawl Dili all day looking for passengers. If they honk their horn at you and you aren't interested in a lift, just shake your head slightly or shake your right forefinger. To call one, stand by the side of the road, and hold your arm out as the taxi approaches. To attract a driver's attention from further away, clap several times. There are standard fares for trips within Dili, depending on the radius from the city centre. As at September 2003, most rides are \$1, but some are 50c or \$2, and trips from the airport are more again. Taxi drivers may opportunistically ask for more, so it helps to know the standard fare in advance, and just pay it as you get out of the taxi. Fares often rise in the evening, when there are less taxis, so after dark it is wise to negotiate the fare in advance. You can also negotiate a fare if you want to make frequent stops, or want to go outside Dili. In practice it is the passenger's responsibility to have the correct change; if you need change, tell the driver in advance. Female passengers normally sit in the back.
- ❖ *Mikrolét* run standard routes, but will stop at whatever point you want to get on or off. To get it to stop, most people still call Indonesian *kiri kiri kiri* ('left') or tap a coin or ring against a metal bar. You could alternatively call *Para iha nee* 'Stop here'.
- ❖ Directions in Timor are based on a detailed knowledge of landmarks. Find out the nearest landmark to your home, and to the other places where you regularly go. These landmarks include churches, convents, schools, shops (even ones no longer existing!), government buildings, and statues. Also find out the name of the suburb (*bairu*). Naming the landmark and suburb should get you close to where you want to go; after that you can use directions such as *fila ba liman karuk* 'turn left', *fila ba liman loos* 'turn right', *sae* 'go up (towards the mountains)' and *tuun* 'go down'.
- ❖ Distances in Timor are usually specified in time rather than kilometres. The distance from Suai to Dili, for instance, may be given as "You leave Suai at 6am, and arrive in Dili at 1pm."



Estrutura lingua nian

1. More about ‘here’ and ‘there’

Nee ‘this’ also means ‘here’, while *nebaa* means ‘there’. But note the following patterns.

When talking about something being somewhere or happening somewhere, use *iha nee* ‘at here’ or *iha nebaa* ‘at there’:

P: Nia iha nebee?	Where is he?
H: Nia iha nee.	He is here.
H: Nia iha nebaa.	He is there.
P: Taksi para iha nebee?	Where does the taxi stop?
H: Taksi para iha nee.	The taxi stops here.
H: Taksi para iha nebaa.	The taxi stops there.

When talking about something coming from somewhere, use *hosi nee* ‘from here’ or *hosi nebaa* ‘from there’; there is no *iha* after *hosi*:

P: Nia hosi nebee?	Where is he from?
H: Nia hosi nee.	He is from here.
H: Nia hosi nebaa.	He is from there.
P: Nia lao hosi nebee?	Where is he walking from?
H: Nia lao hosi nee.	He is walking from here.
H: Nia lao hosi nebaa.	He is walking from there.

When talking about going to somewhere, there are two options. Motion towards ‘here’ (i.e. where the speaker is now) is usually expressed by *mai iha nee* ‘come at here’, while motion in any other direction is usually expressed by *baa nebaa* ‘go there’ or (after another verb) by the shorter form *ba nebaa* ‘to there’.²

P: Nia baa nebee?	Where is he going?
H: Nia mai iha nee.	He comes here.
H: Nia baa nebaa.	He goes there.
P: Nia lao ba nebee?	Where is he going?
H: Nia lao mai iha nee.	He comes here.
H: Nia lao ba nebaa.	He goes there.

2. i, no ‘and’

I ‘and’ (from Portuguese *e*) coordinates mainly clauses and verb phrases. To coordinate noun phrases, it is much more common to use *ho* (e.g. *Pedro ho Maria* ‘Pedro and Maria’).

. Nia hosi Baucau, i hau hosi Suai.	He’s from Baucau, and I am from Suai.
. Nia fila ba uma, i tama ba tein.	She went back home, and went inside and cooked.
. Sira lori nia ba Dare, i nia eskola iha nebaa.	They brought him to Dare, and he went to school there.

² After *mai*, it is usual but not essential to use *iha* to introduce a location. After *baa*, *iha* is optional; so *Nia baa iha nebaa* ‘He goes at there’ is fine too.

In writing, sermons, and other formal situations, people often use the Tetun Terik word *no* ‘and’. Like English ‘and’, this coordinates all types of constituents, including nouns phrases and clauses.

- | | |
|---|----------------------------------|
| . Hau hatene sira, no sira tuir hau. | I know them, and they follow me. |
| . Nia bolu Pedro ho João. | He summoned Peter and John. |

3. *Which building?*

Note the following pattern:

igreja Motael	Motael church
eskola Kristál	Kristál school
loja Gloria	Gloria shop

The name of the building follows the noun stating what sort of building it is. Of course, by now you might expect this, since all other words that modify a noun follow the noun. So far you’ve seen this for:

determiners:	taksi nee	this taxi
adjectives:	liman loos	right hand
numbers:	kareta rua	two vehicles

Vocabulary (almost) for free: nouns ending in -saun

The good news with learning Tetun words is that while very few of the ‘everyday’ words are recognisable from English, a significant proportion of the ‘high-level’ terms are. Here is one set of examples. Learn the pattern rather than the words at this stage. Recognising such patterns may help you recognise key words in a newspaper article, or have an educated guess at what the Tetun term might be. Here are just a few warnings before you get ‘carried away’:

- These are ‘high-level’ words; children and people with little education won’t know many of them, and they don’t come up much when chatting.
- For this level of vocabulary, some people use Portuguese loans, while others use Indonesian ones. Portuguese loans are strongly preferred in writing and in many formal situations.
- There are sometimes other, better-known, ways of getting these concepts across, especially in Indonesian (e.g. *pendidikan* is much commoner than *edukasi* for ‘education’).
- There are a few ‘false friends’.
 - *Explorasaun* means not only the expected ‘exploration’, but also ‘exploitation’.
 - Indonesian *demonstrasi*, and by extension Portuguese *demonstrasaun*, are in Timor associated almost exclusively with political demonstrations (rather than science demonstrations, for instance).

<u>Portuguese</u>	<u>English</u>	<u>Indonesian</u>	<u>Portuguese</u>	<u>English</u>	<u>Indonesian</u>
<u>loan</u>		<u>cognate</u>	<u>loan</u>		<u>cognate</u>
administrasaun	administration	administrasi	irigasaun	irrigation	irigasi
akomodasaun	accommodation	akomodasi	klasifikasaun	classification	klasifikasi
asosiasaun	association	asosiasi	komemorasaun	commemoration	
definisaun	definition	definisi	komunikasaun	communication	komunikasi
deklarasaun	declaration	deklarasi	konstituisaun	constitution	konstitusi
delegasaun	delegation	delegasi	koperasaun	cooperation	koperasi
demonstrasaun	demonstration	demonstrasi	korupsaun	corruption	korupsi
dominasaun	domination	dominasi	menstruasaun	menstruation	menstruasi
diversifikasaun	diversification		operaasaun	operation	operasi
edukasaun	education	edukasi	organizasaun	organisation	organisasi
evakuasaun	evacuation	evakuasi	plantasaun	plantation	plantasi
evaluasaun	evaluation	evaluasi	populasaun	population	
fundasaun	foundation		pozisaun	position	posisi
identifikasaun	identification	identifikasi	preparasaun	preparation	
imigrasaun	immigration	imigrasi	profisaun	profession	profesi
imunizasaun	immunisation	imunisasi	rekonsiliaasaun	reconciliation	rekonsiliasi
informasaun	information	informasi	rekonstrusaun	reconstruction	rekonstruksi
instrusaun	instruction	instruksi	resureisaun	resurrection	
intensaun	intention	intensi	salvasaun	salvation	
interogasaun	interrogation		sentralizasaun	centralisation	sentralisasi
intimidasaun	intimidation	intimidasi	situasaun	situation	situasi
introdusaun	introduction	introduksi	tranzisaun	transition	transisi
investigasaun	investigation	investigasi			

Out of interest: How did such Portuguese, Indonesian and English get to have related terms at all? Indonesian borrowed these ones from Dutch, which, like English, borrowed them from French. And French and Portuguese are related Latinate languages.

9. Uma kain (*Household*)



Objetivu

In this chapter you will learn to:

- Identify members of the nuclear family
- State possessive relationships, using *iha* 'have' and possessives like 'my', 'his'
- Ask or state the number of people

Liafuan foun

Kin nouns

amaa	mother, mum
apaa	father, dad
oan	child
maun	older brother
biin	older sister
alin	younger brother or sister
maun-alin	brothers and sisters ¹
kaben	spouse; <i>Verb</i> marry
katuas-oan	husband ²
ferik-oan	wife
avoo	grandparent
bei-oan	grandchild
uma kain	household

Other nouns

feto	woman, girl, female
mane	man, boy, male

Transitive verbs

iha	have
------------	------

Intransitive verbs/adjectives

moris	live, be born
mate	die, dead

Other

hamutuk	together
nia	POSSESSIVE MARKER
see nia ... ?	whose ...?
nain	COUNTER FOR PEOPLE

Komentáriu kona ba liafuan foun

- ❖ Timorese terms for family tend to emphasise relative age; for instance you almost always distinguish between sisters older than oneself (*biin*) and those who are younger (*alin*). There are other examples of this in the next chapter.
- ❖ *Maun* is used both to talk about your older brothers (*hau nia maun* 'my older brother'), and to address them. The situation for women is different: the traditional term *biin* is used for talking about one's older sisters (*hau nia biin* 'my older sister'), but you address her using the Portuguese loan *mana*, not *biin*. This is illustrated in dialogue (2).

¹ When asked, some Timorese say that *maun-alin* excludes sisters, or at least excludes older sisters. However this seems to be a result of analysing the expression literally. In practice, *maun-alin* certainly includes sisters. Occasionally one hears *maun-biin-alin* as an apparently conscious attempt to ensure that older sisters are included.

² *Katuas-oan* is literally 'old/married man-child', while *ferik-oan* is literally 'old/married woman-child'. These are very common but relatively informal terms. Other terms are listed in the next chapter.

- ❖ There are several sets of terms for ‘mother’ and ‘father’, depending on the family and the situation. In Dili the most common terms used within the family are *amaa* and *apaa*. For other terms see the next lesson.
- ❖ Timorese family terms do not distinguish between male and female as often as English terms do. It is possible to make this distinction by adding *feto* ‘female’ or *mane* ‘male’. For instance, one can say *oan feto* ‘daughter’, or *avoo mane* ‘grandfather’. However, if the gender of the person you are talking about is already obvious (e.g. because you can see the person), or it isn’t particularly relevant, just omit mentioning it. *Feto* and *mane* are illustrated in dialogue (1).
- ❖ *feto* ‘female’ and *mane* ‘male’ are used for people only (e.g. *alin mane* ‘younger brother’). For animals, *inan* (literally ‘mother’) and *aman* (literally ‘father’) are used (e.g. *kuda inan* ‘mare’, lit. ‘horse mother’).
- ❖ *oan* means ‘child’ in the sense of ‘offspring’. For ‘child’ in the sense of ‘person under the age of about 15’, use *labarik*.
- ❖ *Uma kain* refers to a household based around parents and unmarried children living together.

Diálogo

(1) Armindo nia maun-alin

Senyora Ana husu Armindo kona ba nia maun-alin sira.

Ana: **Armindo iha maun-alin ka lae?**

Armindo: **Iha. Hau iha maun ida, ho alin nain rua.**

Ana: **Ita nia maun naran saa?**

Armindo: **Nia naran Ismael. Hau nia alin feto naran Candida, alin mane naran Mario.**

Ana: **Imi hela hamutuk ka?**

Armindo: **Sín. Ami hela hamutuk iha Vila Verdi.**

Mrs Ana asks Armindo about his brothers and sisters.

Do you (Armindo) have brothers and sisters?

Yes. I have one older brother, and two younger siblings.

What is your older brother named?

He is called Ismael. My younger sister is called Candida, and younger brother is called Mario.

Do you live together?

Yes. We live together in Vila Verdi (a suburb of Dili).

(2) Ameu tenki fila ba uma

Ameu lao ba nia kolega nia uma. Nia hetan nia biin Atina iha dalan.

Ameu: **Hei! Mana baa nebee?**

Atina: **Hau mai buka o! Amaa bolu. O la bele baa halimar iha o nia kolega nia uma. O tenki fila ba uma agora.**

Ameu is walking to his friend’s house. He comes across his older sister Atina on the way.

Hei! Where are you (older sister) going?

I’ve come looking for you. Mum asked for (you). You can’t go and play at your friend’s house. You have to go home now.

Kostumi

- ❖ A household in Timor is often larger than the nuclear family. It is common to have other people live with the nuclear family, such as grandparents, unmarried aunts or uncles, or (in towns with schools) students from more remote areas.

- ❖ Child mortality rates are high in Timor. Often when you ask how many children a couple have, they will include children who have died in the number. It is acceptable to add as a follow-up question *Sira moris hotu ka?* 'Are they all alive?' However, often if children have died, people will tell you so, e.g. *Nain rua fila, nain lima moris* 'Two died young, five are alive.' *Fila* 'return' is the polite way of saying 'die' for young children.
- ❖ When pointing to people (for instance to ask who they are), do not use the outstretched index finger. Rather, hold your whole hand in their general direction.

Estrutura lingua nian

1. Possessives

Note the pattern below.

hau nia alin
ita nia uma
ami nia biin
senyór nia naran
Maria nia oan
apaa nia avoo
see nia uma?
eskola nia diretór
kareta nia radiadór

my younger brother/sister
 our (inclusive) / your house
 our (exclusive) older sister
 sir's name
 Maria's child
 father's grandparent
 whose house?
 the school's director
 the vehicle's radiator



That is, the most common way to make a possessive is simply to put the possessive marker *nia* between the possessor and the noun representing what is 'possessed'.³

The one exception is when the possessor is 'he, she, it' – in this case, you use *nia* (not **nia nia*).⁴

nia amaa
nia ferik-oan
nia livru
nia radiadór
nia odamatan

his/her mother
 his wife
 his/her book
 its radiator
 its door

2. iha 'have'

The verb 'have' in Tetun is *iha*.

Nia iha livru rua.
Ema nee la iha uma.
Ita iha oan ka?
Eskola nee iha mestri-mestra nain hira?
Hau iha alin nain walu.

He has two books.
 This person has no house.
 Do you have children?
 How many teachers does this school have?
 I have eight younger brothers/sisters.

Recall that *iha* is also a location preposition meaning 'in, at...'. Usually the context makes the meaning clear. However, very occasionally, *iha* could mean either 'be in' or 'have'. For instance, *Senyora iha uma* could mean either 'Madam is at home' or 'Madam has a house'.⁵

³ Sometimes you will see *ninia* used rather than *nia* (e.g. *avoo ninia biin* 'grandparent's older sister'; *ninia uma* 'his/her house'). This is more common in writing and in formal situations than in everyday speaking.

⁴ Remember that *nia* as a pronoun is usually used for people (i.e. as 'he, she' but not 'it'). As a possessive pronoun, however, it can readily be used for inanimate objects too (e.g. *nia odamatan* 'its door').

3. *nain*: counter for people

When you count people, it is usual (and politer) to put *nain* before the numeral.⁶ So one would normally say *mestri nain rua* rather than just *mestri rua* to mean ‘two teachers’. The exception is that you rarely use *nain* before *ida* ‘one’; you would normally say just *mestri ida* ‘one teacher’. The closest equivalent to *nain* in English would be using ‘head’ to count cattle (‘fifty head of cattle’).

You also put *nain* before *hira* ‘how many’ when asking about people.

Ita hasoru ema nain hira iha Suai?

How many people did you meet in Suai?

Hau hasoru ema nain tolu.

I met three people.

Sira nain haat lakohi baa eskola.

The four of them don’t want to go to school.

⁵ The two are however negated differently. *Iha* ‘have’ is a verb, so is negated by *la* (e.g. *Nia la iha uma* ‘She doesn’t have a house’). *Iha* ‘in, at...’ is a preposition, so is negated by *laós* (e.g. *Nia laós iha uma* ‘She is not at home’).

⁶ *Nain* is also a noun meaning ‘noble, owner, master’. Grammatically, *nain* before numerals is classed as a “numeral classifier”. Some languages in this region have a large number of numeral classifiers, each used for enumerating a different class of items. Tetun Terik still uses one for domestic animals, amongst other things. In Tetun Dili, only the human classifier survives.

10. Família (*Family*)

Objetivu

In this chapter you will learn to:

- Describe an extended family
- Use the focus marker *mak*
- Use *hotu* and *hotu-hotu* ‘all’



What's in a family?

There is one major difference between European and Timorese kinship systems which has a lot of ramifications in how relatives are classified. In European systems, there is a sharp distinction between your parents and their siblings (your uncles/aunts), and, concomitantly, between your parents' children (your siblings) and the children of your uncles and aunts (your cousins).

In Timor, there is instead a distinction between people related through same-sex parents (two sisters, or two brothers) and those related through opposite-sex parents (a brother and a sister). So, your mother's sisters are addressed as 'mother' and father's brothers as 'father'. Their children are identified as your brothers and sisters. In contrast, your mother's brothers, and your father's sisters, are classified as 'uncles' and 'aunts', and their children are considered as 'cousins'. In much of Timor, such cross-cousins (so-called because they are related via opposite-sex parents), could traditionally marry one another.

Here is the basic system.

One generation up

inan	mother, mother's sister ¹
inan rasik	mother (as distinct from mother's sister)
inan boot	mother's older sister
inan kiik	mother's younger sister
tia	'aunt': father's sister; mother's brother's wife
aman	father, father's brother
aman rasik	father (as distinct from father's brother)
aman boot	father's older brother
aman kiik	father's younger brother
tiu	'uncle': mother's brother; father's sister's husband

Same generation

maun	older brother, older son of someone classified as one's <i>inan</i> or <i>aman</i>
biin	older sister, older daughter of someone classified as one's <i>inan</i> or <i>aman</i>
alin	younger brother or sister, younger child of someone classified as one's <i>inan</i> or <i>aman</i>
feton	sister (of a man)
naan	brother (of a woman)
primu	male cross-cousin (son of one's mother's brother or father's sister)
prima	female cross-cousin (daughter of one's mother's brother or father's sister)

¹ In any of the following expressions, you can replace the traditional *inan* with other terms meaning 'mother' (e.g. *amaa*) and *aman* with other terms meaning 'father' (e.g. *apaa*).

kunyadu, rian	brother-in-law
kunyada	sister-in-law

One generation down

oan	child; child of a woman's sister or father's brother
oan rasik	own child (as distinct from children of one's brothers or sisters)
sobrinyu	'nephew': son of a woman's brother or man's sister
sobrinya	'niece': daughter of a woman's brother or man's sister

The system works for all generations. So, for instance, *avoo* can refer not only to your grandparent, but also to your grandfather's brother, or grandmother's sister.

Some families draw the European distinctions rather than the above ones. For them, *inan* and *aman* refer only to one's parents, and *tia* and *tiu* to any of the sisters or brothers of your parents.

Here are some other kin terms:

One generation up

inan	mother
aman	father
inan-aman	parents
main	mother
pai	father
banin	parent-in-law
banin feto	mother-in-law
banin mane	father-in-law

One generation down

feto foun	daughter-in-law
mane foun	son-in-law
oan boot	oldest child
oan ikun	youngest child (ikun 'tail')

Spouse

kaben	spouse
kaben feto	wife
kaben mane	husband
feen	wife
laen	husband

Other

família	family, relatives
hotu	all ²
hotu-hotu	all
mak	FOCUS MARKER



² *Hotu* is also an intransitive verb meaning 'finished', and an adverb meaning 'also'.

Komentáriu kona ba liafuan foun

- ❖ Parents: As pointed out in chapter 9, there are several sets of terms for ‘mother’ and ‘father’. The traditional terms *inan* and *aman* are used more in rural areas and in liturgical contexts, *main* and *pai* more within more Portuguese-influenced families, and *amaa* and *apaa* more within other Dili families. When speaking of parents in general (as opposed to someone’s parents), use *inan* and *aman*, or *inan-aman* ‘parents’. Note that the Portuguese loan *parenti*, which some people use in Tetun, means ‘relation, extended family member’, not ‘parents’.
- ❖ Spouse: There are several terms for husband and wife. *Kaben* is a relatively formal term for spouse, with the distinctions *kaben feto* and *kaben mane* being made when necessary. *Kaben* is also a verb meaning ‘marry’. In some parts of Timor, the Tetun Terik terms *feen* and *laen* are commonly used; however in Dili many people prefer *ferik-oan* and *katuas-oan*, and consider *feen* and *laen* to be less polite.
- ❖ In-laws: *Banin*, *feto foun* and *mane foun* are only used to talk about people (i.e. as terms of reference), not – like *tia* or *alin* – to call them (i.e. they are not terms of address).

Diálogu

Anita hau nia alin

Sonia hasoru Rosa iha Xanana Reading Room.

Sonia meets Rosa in the Xanana Reading Room.

Sonia: **Rosa, horiseik lokraik hau haree o nia biin Anita iha Loja Singapura.**

Rosa, yesterday afternoon I saw your older sister Anita at the Singaporean shop.

Rosa: **Aa, lae, Anita hau nia alin. Hau mak oan feto boot. Anita hau nia alin ikun. Nia laen ema Indonézia. Sira iha oan nain rua.**

Oh, no, Anita is my younger sister. It’s me who is the oldest daughter. Anita is my youngest sibling. Her husband is Indonesian. They have two children.

Sonia: **O nia sobrinhu sira koalia tetun ka lian Indonézia?**

Do your nephews and nieces speak Tetun or Indonesian?

Rosa: **Sira koalia lian Indonézia ho sira nia apaa, tanba hau nia kunyadu la hatene tetun. Maibee agora nia aprende.**

They speak Indonesian with their father, because my brother-in-law doesn’t know Tetun. But now he is learning.

Sonia: **Nee diak.**

That’s good.

Kostumi

- ❖ Traditionally, you can call someone who has children by the name of their first child, followed by a term meaning ‘father’ or ‘mother’. For instance, in some communities, the mother of *Abete* could be addressed as *Abetina*. Although such naming is rare in Dili, it is common (and polite) when talking about someone to mention them as ‘so-and-so’s father/mother’. So, for instance, if your neighbours’ oldest child is called João, you could ask your neighbour whether her husband is home by saying *João nia apaa iha ka?*

Estrutura língua nian

1. *mak* focus marker

Note the following contrasts:

Nia mestri.	He is a teacher.
Nia mak mestri.	<u>He</u> is the teacher. (Nobody else here is.)
Hau nia amaa baa Dili horiseik.	My mother went to Dili yesterday.
Hau nia amaa mak baa Dili horiseik.	It was <u>my mother</u> who went to Dili yesterday. (The rest of us didn't.)
Inês hanorin ami.	Inês teaches us.
Inês mak hanorin ami.	<u>Inês</u> is the one who teaches us. (Nobody else does.)

The 'focus marker' *mak* comes after the first constituent in the sentence. It means that the person, thing, time or place referred to before the *mak* is selected from a whole set of possibilities, and that the statement is true for only this one person, thing, time or place. Using *mak* is similar to putting the stress on that word or expression in English, or to using the construction "It was ... who..." (e.g. *Nia mak ajuda hau* "It was he who helped me.")

In questions, if the question word is at the beginning of the sentence, *mak* almost always follows it. After all, you are asking for a single true answer from amongst all the alternatives that you can think of.³ In answers, if the answer word is at the beginning of the sentence, it is often followed by *mak*. (In practice, answers are rarely as complete as those given below. However when they are complete, they normally use *mak*.)

P: See mak buka hau?	Who was looking for me?
H: Simão mak buka ita.	Simão was looking for you.
P: Ema nain hira mak hela iha uma nee?	How many people live in this house?
H: Ema nain lima mak hela iha uma nee.	Five people live in this house.
P: Hori-bainhira mak Senyór mai?	When did he ('Senyór') come?
H: Nia mai horiseik.	He came yesterday.
P: Saida mak nee?!	What is this?!
H: Nee 'baria'.	This is 'bitter gourd'.

2. *hotu*, *hotu-hotu* 'all'

Hotu-hotu 'all, really all' follows the noun phrase or pronoun it modifies. It can also stand alone as a pronoun.

Mestri hotu-hotu ohin baa Baucau.	All the teachers went to Baucau today.
Hau konyese sira hotu-hotu.	I know all of them.
Hotu-hotu kole.	All are tired.

³ The main exception is *oinsaa* 'how', which occurs equally often with and without a following *mak*. For further discussion and examples of *mak*, see:

- Williams-van Klinken et al. 'Tetun Dili' (2002): overall discussion 68-70; questions 59, 63-66; relative clause 115.
- Hull and Eccles (2001) 'Tetum Reference Grammar': 88-89, questions 39-40, relative clause 44.
- Hull (1999) 'Mai kolia Tetun': section 4b.

Hotu ‘all’ is slightly less strong. Its position in the sentence is freer. In particular, if it modifies the subject of an intransitive verb, it often ‘floats’ to after the verb. (Note that in English, too, it can float, as in ‘We here are all well.’)

Ami hotu kole. KA
Ami kole hotu.

We were all tired.

Ami hotu hela iha nebaa. KA
Ami hela hotu iha nebaa.

We all stayed there.

When it quantifies the object, too, *hotu* can follow either the verb or the object. *Hotu* does not occur on its own as a pronoun.

Nia bolu hotu ami. KA
Nia bolu ami hotu.

He summoned to all of us (to come).

3. *Possessives again: hau nia amaa nia alin*

In the previous chapter you learned this construction:

hau nia maun
nia ferik-oan

my older brother
 his wife

You can also combine them as follows:

hau nia maun nia ferik-oan
hau nia ferik-oan nia maun

my older brother’s wife
 my wife’s older brother

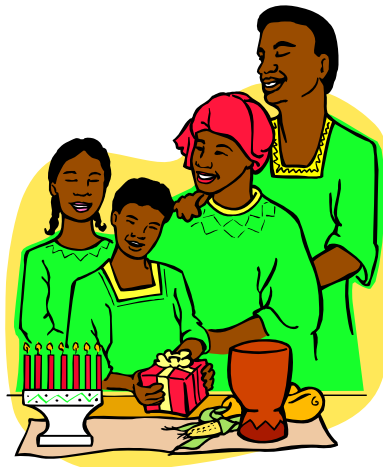
Here are a few more examples of possessives within possessives:

hau nia alin nia uma
Senyora nia maun nia oan
Maria nia apaa nia kareta

my younger sibling’s house
 Madam’s older brother’s child
 Maria’s father’s car

4. *Final -n on possessives: hau nia tiun*

Most (but not all) Tetun Dili speakers put an *-n* on the end of *tia* ‘aunt’ and *tiu* ‘uncle’ if they are preceded by a possessor. Thus one would say *hau nia tiun* ‘my uncle’ and *sira nia tian* ‘their aunt’. This *-n* is a relic from Tetun Terik, where it is added to all possessed kin nouns, amongst other things.



More cognate nouns ending in -aun

Many Portuguese loans ending in *-aun* are nouns with clear English equivalents. You have already seen loans ending in *-saun*. Here are some other *-aun* words.

<u>Portuguese</u>	<u>English</u>	<u>Indonesian</u>	<u>Portuguese</u>	<u>English</u>	<u>Indonesian</u>
<u>loan</u>		<u>cognate</u>	<u>loan</u>		<u>cognate</u>
desizaun	decision		butaun	button	
invazaun	invasion	invasi	kondisaun	condition	kondisi
konfuzaun	confusion		kontribuisaun	contribution	
razaun	reason (for something)		Kristaun	Christian	Kristen
revizaun	revision	revisi	lisaun	lesson	
televizaun	television	televisi	opsaun	option	opsi
batalyaun	battalion	batalyon	perdaun	pardon	
milyaun	million		prizaun	prison	
bilyaun	billion		sujestaun	suggestion	
kampiaun	champion	komuni			
komunyaun	communion				
kaniaun	cannon				
opiniaun	opinion				

A few words ending in *-aun* which are used differently to the equivalent-sounding English word are:

diresaun	address (of a building); directions (only for more Portuguese-influenced speakers)
formasaun	training; job vacancy
jerasaun	descendant; generation
reuniaun	meeting. (In Portuguese it also means 'reunion', but that meaning hasn't been incorporated into Tetun at this stage.)

The Portuguese plural form of nouns ending in *-aun* normally ends in what sounds like *-oens* (e.g. Portuguese *nação* 'nation' – *nações* 'nations'). Although many Timorese dislike the use of Portuguese plurals in Tetun, you will come across it, particularly in the media.



11. Halo planu (*Making plans*)

Objetivu

In this chapter you will learn to:

- Name the days of the week
- Suggest doing an activity together
- Use *ho* 'with'
- Express intentions using *atu*
- Use the definite plural marker *sira*



Liafuan foun

Transitive verbs

loke	open, turn on
taka	close, turn off, cover

Intransitive verbs/adjectives

hadeer	get up, wake up
toba	lie down, sleep
dukur	sleep
matan dukur	sleepy (lit. 'eye sleep')

Days of the week ¹

domingu	Sunday
segunda	Monday
tersa	Tuesday
kuarta	Wednesday
kinta	Thursday
sesta	Friday
sábadu	Saturday

Other nouns

ahi	fire, electricity
odamatan	door
misa	(Catholic) mass
planu	plan



Other

atu	about to, want to, intend to
ho	with; and
sira	PLURAL DEFINITE MARKER
moos	also ²

Expressions

loke rádiu	turn on the radio
taka ahi	turn off the electricity
hadeer mai	get up (after a night's sleep)
toba dukur	sleep (lying down)
toba la dukur	lie down but unable to sleep



ahi mate	the electricity has gone off
loke odamatan	open the door
baa misa	go to mass

¹ The terms for Monday to Friday are the Portuguese feminine forms of 'second' (*segunda*) to 'sixth' (*sesta*) respectively. In Portuguese the full names of Monday to Friday all end in *-feira* (e.g. *segunda-feira* 'Monday'). It is possible but uncommon to include *feira* in Tetun. The use of lower case letters for the days of the week follows Portuguese tradition.

² *Moos* is also an adjective meaning 'clean', and can be used to mean 'although'.

Komentáriu kona ba liafuan foun

- ❖ *Toba* means both ‘lie down’ and ‘sleep’. It is the word you would use to say you want to sleep (*Hau hakarak toba*, not *Hau hakarak dukur*). To emphasise that someone both lay down and slept, say *toba dukur*. In contrast, lying down without succeeding in sleeping is *toba la dukur*.
- ❖ To ask what day of the week it is, ask *Ohin loron saida?* (lit. ‘today day which’).

Diálogo**(1) Domingu ita halo saida?**

Sesta lokraik, Joaquim koalia ho nia kolega Mario kona ba domingu.

Joaquim: **Hei, maun. Domingu ita nain rua halo saida? Ita baa pasiar ka?**

Mario: **Eh, maun, hau domingu la bele baa pasiar, tanba apaa ho amaa atu baa Liquiça! Ita deskansa iha uma deit. Hakarak?**

Joaquim: **Iha uma ita bele halo saida?**

Mario: **Ita loke rádiu ka, haree televizaun ka. Ita moos bele bolu Atoy ho João mai koalia halimar ho ita.**

Joaquim: **Diak. Hau sai hosi misa mai, depois baa maun nia uma. Ate domingu.**

Mario: **Ate domingu.**

On Friday afternoon, Joaquim talks with his friend Mario about Sunday.

Hey, older brother. What will we two do on Sunday? Will we go out?

Ah, younger brother, on Sunday I can’t go out, because mum and dad are going to Liquiça. We’ll just rest at home. Would you like that?

What can we do at home?

We can turn on the radio, or watch television, or whatever. We could also invite Atoy and João over for a chat.

OK. After mass I’ll go to your house. See you Sunday.

See you Sunday.

Komentáriu kona ba diálogo 1

- ❖ *Ita loke rádiu ka, haree televizaun ka*: To make an open-ended suggestion, it is common to mention two or three options, each with *ka* at the end. Recall that *ka* means ‘or’, and is also the question tag. Listen carefully to your tutor’s intonation on this sentence.
- ❖ *Ate domingu*: So far we’ve used *ate* only in fixed Portuguese farewells like *ate logu* ‘see you later’. Some people also use *ate* before days of the week, to mean ‘see you (on that day)’; e.g. *ate segunda* ‘see you Monday’.

(2) Sábado o baa nebee?

Amelia husu nia oan kona ba sábado.

Amelia: **Marta, ohin o dehan, sábado atu baa pasiar. O la baa eskola ka?**

Marta: **La baa, amaa. Mestri sira dehan sábado sira la tama eskola. Tanba sira tenki baa Manatuto.**

Amelia: **Nee, ka? Depois, o atu baa nebee?**

Marta: **Hau bele baa halimar iha Zelia nia uma ka, amaa?**

Amelia: **O baa ho see?**

Amelia asks her child about Saturday.

Marta, just now you said, Saturday (you) want to go out. Aren’t you going to school?

No, mum. The teachers said that Saturday they aren’t going to school. Because they have to go to Manatuto.

Is that right? Then, where are you intending to go?

Can I go and play at Zelia’s place, mum?

Who would you go with?

Marta: **Ho Abete ho Atina.**
 Amelia: **Bele. Maibee o tenki fila mai uma
 lokraik, tanba sábadu kalan ita atu
 baa Tiu Carlos.**

With Abete and Atina.
 OK. But you must return home in the (late)
 afternoon, because Saturday evening we're
 going to Uncle Carlos.


Komentáriu kona ba diálogu 2

- ❖ Note that Marta answers the negative question posed by Amelia (*O la baa eskola ka?*) with an echo of the question (*La baa*). The opposite answer would be *Baa!*
- ❖ *Nee ka?* (or *Nee ga?*) is a common means of showing interest in what the other person is saying.

Estrutura lingua nian

1. Suggesting activities to do together

Usually, people don't use a special construction corresponding to English "Let's ..." when making suggestions.³ To suggest that others do something with you, simply make a statement or yes-no question about what you would like to do together. For example:

. Aban ita baa pasiar?	Shall we go out tomorrow?	
. Agora ita estuda.	Now let's study.	
. Orsida ita nain rua lao ba merkadu, bele ka lae?	Later we two will walk to the market, OK?	

2. ho 'with'

Note the following examples:

Hau servisu ho Manuel.	I work with Manuel.
Hau baa pasiar ho sira.	I go out with them.
Tia koalia ho see?	Who is aunt talking with?
Tia hatudu ho liman karuk.	Aunt pointed with her left hand/arm.
Nia hakerek ho lapis.	He writes with a pencil.

Ho can introduce either people who are co-participants, or things which are used in performing an action.

3. atu 'about to, want to, intend to, going to'

Atu usually indicates that the activity or event specified by the following verb is about to happen, or that the person mentioned in the subject wants or intends it to happen.

Miguel atu baa uma.	Miguel is about to / wants to / intends to go to home.
Hau atu sae mikrolét.	I am about to / want to / intend to catch a minibús.
Nia atu deskansa.	He is about to / wants to / intends to rest.

It doesn't necessarily mean that the event will actually happen. In fact, when talking about past plans that didn't work out, you usually preface the verb with *atu*:

³ There is a special construction for suggestions, namely *Mai ita...* For instance *Mai ita haan* 'Let's eat'. It is however not very commonly used in Tetun Dili.

Hau atu baa Áfrika, maibee la bele.	I wanted / intended to go to Africa, but couldn't.
Hau atu estuda, maibee la iha livru.	I wanted / intended to study, but have no books.

4. *sira* 'plural definite'

You've seen already that in many of the situations where English uses a plural noun, Tetun speakers simply use a bare noun. For example:

Ita iha maun-alin ka lae?	Do you have brothers and sisters?
Horiseik hau hasoru hau nia kolega.	Yesterday I met my friend(s).
Hau buka livru inglés.	I'm looking for English books / an English book.

However, when talking about a particular set of people or things, and including all the members of that set, you typically add *sira* after the noun. For example:

Mestri sira ohin la tama eskola.	The teachers (all of them) didn't go to school today.
Hau nia maun sira servisu iha Dili.	My older brothers (all of them) work in Dili.
Hau buka hau nia livru sira.	I'm looking for my books (all of them).

This *sira* can sometimes be translated as 'the ...-s' (e.g. *livru sira* 'the books').⁴

Recall that *sira* is also a pronoun meaning 'they, them'. As a pronoun, *sira* is normally only used of people. (In English, for instance, you can say of books that 'They are expensive'; however you can't use *sira* like this in Tetun.) In contrast, when *sira* is a plural marker, it can be used not only with nouns referring to people (e.g. *hau nia maun sira*), but also with nouns referring to animals or to things (e.g. *imi nia kareta sira*).

⁴ The definite plural marker *sira* is rarely used with other markers of plurality. You cannot, for instance, use it together with numerals (e.g. **livru rua sira*).

Here is a preview of two other constructions involving *sira*. Firstly, it is used after a noun referring to a single individual to mean 'this person and associated ones' (e.g. *João sira* 'John and his family/friends/...'). Secondly, it is commonly followed by *nee* (e.g. *livru sira nee* 'these books that we are talking about').

12. Atividade loro-loron nian (*Daily activities*)

Objetivu

In this chapter you will learn to:

- Offer help
- Ask for help in doing something
- Talk about bringing things
- Use *fali* 'again, back'
- Use the continuous aspect marker *hela*



Liafuan foun

Transitive verbs

fasi, fase	wash
habai	dry in the sun
hamoos	clean
estrika	iron (clothes); <i>Noun</i> iron
ajuda, tulun	help, assist
lori	bring, take
sosa	buy
faan	sell

Intransitive verbs/adjectives

tein	cook
foer	dirty
moos	clean

Nouns

labarik	child (to about 15 years)
bebee	baby
vizinyu	neighbour
ospital	hospital
hariis fatin	bathroom ¹
sentina	toilet
ropa	clothes
osan	money
atividade	activity

Other

foin	only just, very recently
hela	currently (continuous)
nusaa?	what's up? why?
fali	again, back
fila fali	return; again

Common sequences

fasi liman	wash hands
habai ropa	hang/spread out clothes to dry
hamoos uma	clean the house
estrika ropa	iron clothes
ajuda amaa	help mum
lori baa	take (it) there
sosa ropa	buy clothes
faan jornál	sell newspapers



lori nia ba ospital	take him to hospital
hamoos sentina	clean the toilet
fasi ropa	do the washing

Hau foin fila.	I've only just returned.
Nia tein hela.	She is cooking.

mai fali	come back
baa fali	go back
servisu fila fali	work again

¹ Lit. 'bathe place'.

Komentáriu kona ba liafuan foun

- ❖ Whose ‘help’?: Both *tulun* and *ajuda* mean ‘help’. *Tulun* is the original Tetun Terik word. In Dili it is mainly used in church, with the Portuguese loan *ajuda* used in other contexts. As a result, for many Dili people, *tulun* is associated mainly with help from God, the saints, or ancestors, while *ajuda* is associated with help from mortals. In rural areas, *tulun* is in more general use.
- ❖ *Nusaa?* is an informal question equivalent to ‘What’s up?’ or ‘Tell me about it.’ It is also one means of asking ‘why’; see chapter 34 for details.
- ❖ *Fasi* means to wash in water. *Hamoos* means to clean up. It includes cleaning with a wet or dry cloth (e.g. *hamoos meza*) and removing rubbish and weeds (e.g. *hamoos dalan*). *Hamoos* may also translate ‘erase’ (e.g. *hamoos liafuan ida nee* ‘erase this one word’).

Diálogu

(1) Hau bele ajuda ka?

Tuku lima, Martinha fila ba uma. Nia haree nia amaa hamoos hela hariis fatin.

Martinha: **Botardi, amaa! Hau bele ajuda ka?**

Amaa: **Bele. Agora o hamoos sentina lai. Orsida ita nain rua fasi lalais ropa. Depois ita tein.**

Martinha: **Nusaa? Mana Luci ohin la fasi ropa ka?**

Amaa: **La fasi. Ohin nia lori labarik sira ba loja, atu sosa ropa.**

At five o’clock, Martinha returns home. She sees her mother cleaning the bathroom.

Good afternoon, mum! Can I help?

Sure! First you clean the toilet. Later the two of us will quickly do the washing. After that we’ll cook.

What’s up? Didn’t older sister Luci do the washing today?

No. Today she took the children to the shop, to buy clothes.

(2) Atina husu ajuda

Atina nia bebee moras. Nia bolu nia vizinyu.

Atina: **Maun. Bele ajuda hau ka?**

Vizinyu: **Nusaa?**

Atina: **Bebée moras. Favór ida lori ami ba ospítal.**

Vizinyu: **Bele. Maibee hau la bele hein imi iha nebaa. Fila fali mai, sae deit taksi ka mikrolét.**

Atina: **Diak, maun. Obrigada.**

Atina’s baby is sick. She asks for her neighbour.

Older brother. Can you help me?

What’s up/How?

The baby is sick. Please take us to the hospital.

OK. But I can’t wait for you there. Coming back home, just catch a taxi or minibus.

That’s fine, older brother. Thanks.

(3) Fasi ropa

Marta ho Lidia hela hamutuk iha Farol.

Marta: **Lidia, aban dadeer o sai ka lae?**

Lidia: **Lae, aban hau iha uma deit.**

Marta: **Ita nain rua fasi ropa, bele ka lae? Hau fasi, depois o mak lori ba habai.**

Marta and Lidia live together in Farol.

Lidia, are you going out tomorrow morning?

No, tomorrow I’m staying home.

How about we two do the washing. I’ll wash, then you take them and hang/spread them out to dry.

- Lidia: **Bele deit. Depois kalan hau mak estrika.** OK. In the evening I'll iron.
- Marta: **Hau moos bele estrika balu.** I can iron some too.
- Lidia: **Diak. Agora hau baa toba ona.** Good. I'll go and sleep now.

Kostumi

- ❖ Hosts normally wait on the guests. They may initially be embarrassed by your attempts to help yourself, let alone them. One way to be able to play host while living with a Timorese family is to offer to cook a foreign meal for the family, giving the hosts an opportunity to learn a new recipe.

Estrutura lingua nian

1. lori ba/mai 'take, bring'

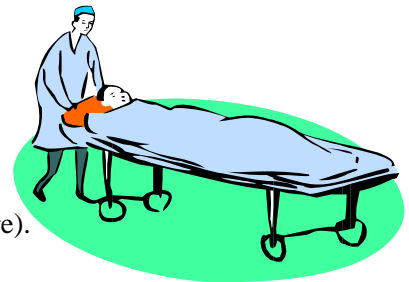
Note the following pattern:

Sira lori hau ba ospital.
Sira lori hau mai uma.

They took me to hospital.
They brought me home (here).

Nia lori bebee ba nebaa.
Nia lori bebee mai iha nee.

He took the baby there.
He brought the baby here.



When the object is brought to the place where the speaker is now, the destination is introduced by *mai*. If it is taken anywhere else, the destination is introduced by *ba* (the short form of *baa* 'go'). This is of course consistent with other uses of *mai* and *baa*: *mai* is 'towards here', and *baa* (or *ba*) is 'towards anywhere else'.

In practice, it is relatively uncommon for Tetun sentences to be as explicitly complete as the examples above are. Often the subject is omitted, or the object, or the destination. The result is sentences like the following.

No object:

- . **Hau nia oan moras. Favór ida lori ba ospital.**
- . **Atita ohin baa eskola, maibee moras. Nia mestri lori mai uma.**

My child is sick. Please take (him/her) to hospital.

Atita went to school today, but was sick. Her teacher brought (her) home (here).

No destination:

- . **Miguel hakarak baa loja. Nia maun bele lori nia baa.**
- . **Joaquim agora iha Baucau. Nia tiu atu lori nia mai.**

Miguel wants to go to the shop. His older brother can take him (there).

Joaquim is currently in Baucau. His uncle is to bring him (here).

2. fali 'again'

A common use for the adverb *fali* 'again, back' is after motion verbs like *mai*, *baa* or *fila*, to emphasise that the person is moving 'back again' to where he or she started from.

- | | |
|--|---|
| . Agora ami baa Maliana. Aban mai fali. | We're going to Maliana now. Tomorrow we'll come back. |
| . Nia ohin mai iha nee tuku tolu. Agora atu baa fali. | He came here at three o'clock. Now he's about to go back. |
| . Nia hakarak fila fali ba uma. | He wants to return (back) home. |

A common expression is *fila fali mai* 'come back here again'.

- | | |
|--|---|
| . Ita dehan Senyór Benjamim agora iha Viqueque. Bainhira mak nia fila fali mai? | You said Mr Benjamim is currently in Viqueque. When is he coming back here? |
| . Nia sobrinhu hela iha Australia. Nia lakohi fila fali mai iha Timor. | His niece lives in Australia. She doesn't want to come back here to Timor. |

Fali is also used to indicate that an event or situation that occurred in the past is happening 'again'.

- | | |
|--|--|
| . Ohin nia estuda, depois baa haan. Agora nia atu estuda fali. | Earlier he studied, then went to eat. Now he is about to study again. |
| . Ohin hau tein, maibee ema haan hotu. Agora hau tenki tein fali. | Earlier I cooked, but people ate all (the food). Now I have to cook again. |

Alternatively, people often also use *fila fali* (lit. 'return again') to mean 'again'. (For other uses of *fali*, see chapter 21.)

- | | |
|--|-------------------------------|
| . Favór ida husu fila fali. | Please ask again. |
| . Nia deskansa, depois servisu fila fali. | He rested, then worked again. |

3. *hela* 'currently'

Note the following contrasts (in which all the examples talk about earlier today):

- | | | | |
|-----------------------|---------------|----------------------------|---------------------|
| Ohin nia tein. | She cooked. | Ohin nia tein hela. | She was cooking. |
| Ohin nia toba. | She lay down. | Ohin nia toba hela. | She was lying down. |

Putting *hela* after a verb indicates that the activity of that verb is happening at the time that you are talking about. Recall that *hela* is also a verb meaning 'to live, stay, reside (in a place)'. This is surely no accident, as both uses of *hela* share the notion of continuity and lack of change.²

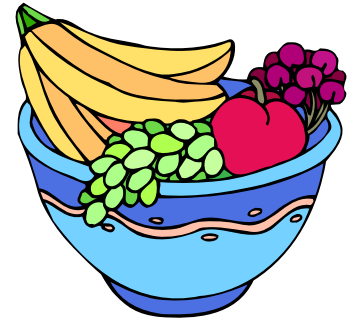
Note that *hela* does not mean that the activity is happening at the time of speaking, only that it is or was happening at the time that one is speaking about.³ Here are some examples of its use.

- | | | |
|----------|---|---|
| Present: | P: Amaa iha nebee? | Where is Mum? |
| | H: Nia tein hela. | She is (right now) cooking. |
| | . Nia la bele mai agora, tanba servisu hela. | He can't come now, because he is working. |
| Past: | . Horiseik hau haree mana lao hela. | Yesterday I saw you (older sister) walking. |
| | . Ohin hau atu koalía ho João, maibee nia hariis hela. | Earlier today I was hoping to speak with John, but he was (at that time) bathing. |
| | . Horiseik hau la bele lao ba loja, tanba moras hela. | Yesterday I couldn't walk to the shop, because I was (at that time) sick. |

² Using a verb meaning 'stay' as a continuous aspect marker is quite common in creole languages. Although Tetun Dili is not a creole, it does have a number of features of creoles, and this aspectual use of *hela* appears to have developed since Tetun Dili split off from its Tetun Terik roots.

³ It is difficult to find examples of *hela* used for future time events.

13. Ita haan lai! (*Let's eat!*)



Objetivu

In this chapter you will learn to:

- Issue invitations
- Use some tense-aspect markers: *seidauk* 'not yet', *ona* 'already', and *lai* 'first'.
- Identify some basic foods

Liafuan foun

Foods

hahaan	food
etu	cooked rice
foos	uncooked husked rice
naan	meat
ikan	fish
modo	vegetables; any cooked dish eaten with rice
aifuan	fruit
batar	maize (corn)
aifarina	cassava
paun	bread
bee	water
xá	tea
kafee	coffee

Transitive verbs

hasai	remove, take out
hataan	reply, agree

Adjectives

bosu	full (from eating)
too	enough ¹

Other

tan	more, again, additional
seidauk	not yet
ona	already (PERFECTIVE)
lai	first (before something else)
barak	many, much
uitoan, ituan	a little, a few

Komentáriu kona ba liafuan foun

- ❖ *Barak* and *uitoan* indicate large and small quantities respectively. They are used both for things which you can count (e.g. *ema barak* 'many people', *ema uitoan* 'few people') and for mass nouns (e.g. *haan etu barak* 'eat lots of rice', *osan uitoan deit* 'only a little money').
- ❖ *Aifarina* is also pronounced *aifarinya*.

¹ *Too* is also a transitive verb meaning 'reach' and a preposition meaning 'until'.

Diálogu

Amena lakohi haan

Amena mai Joanina nia uma. Joanina haan hela.	Amena comes to Joanina's house. Joanina is eating.
Amena: Joanina! Joanina! O baa ona ka?	Joanina! Joanina! Have you left yet?
Joanina: Seidauk! Tama mai.	No. Come in.
Amena: Botardi.	Good afternoon.
Joanina: Botardi. Tuur lai, Amena.	Good afternoon. Sit down, Amena.
Amena: Tuku ida ho balu ona, Nina. Ita tenki baa lalais eskola.	It's 1.30, Nina. We have to go to school quickly.
Joanina: Diak. Maibee ita haan lai. Depois mak ita baa.	OK. But we'll eat first. Then we'll go to school.
Amena: Lae. Hau foin haan.	No, I've just eaten.
Joanina: Mai haan utoan deit.	Come and eat just a bit.
Amena: Obrigada. Hau bosu hela. Hau hemu bee deit.	Thanks. I'm still full. I'll just drink water.

Kostumi

- ❖ In most situations you should wait until the host explicitly invites you to eat or drink before starting, even if food or drink has been placed in front of you.
- ❖ Higher status people are normally served first. As a foreigner, you are automatically assigned high status. Honour older people by signalling to them to precede you.
- ❖ In Timor it is fine to visit people without warning. Suitable visiting hours are approximately 9am to 10.30am, and 3pm to 7pm, to avoid meal times, sleep times, and periods of maximum household work.
- ❖ As in the dialogue, you can politely refuse an offer of food or drink with *Obrigadu*.

Estrutura lingua nian

1. seidauk 'not yet'

In Timor, when asked whether something has happened, if it hasn't happened yet, but still might one day, the usual response is *seidauk* 'not yet'. For instance, this is the normal negative reply when you ask whether someone is married, or ask married people whether they have children – unless the person truly is past marriageable or child-bearing age. In a sentence, *seidauk* immediately precedes the verb:

Hau seidauk haan.	I haven't eaten yet.
Ami seidauk iha oan.	We don't have children yet.
Hau seidauk kompriende.	I don't understand yet.
Jorge seidauk hatene tetun.	Jorge doesn't know Tetun yet.
Nia seidauk bele lao.	He can't walk yet.



2. ona ‘already’

To say that a state has been achieved, use *ona*. There is no English equivalent to *ona*; the closest is perhaps ‘already’.² (You have already seen *ona* in the expression *Ami baa ona* ‘We’re going now.’)

Nia tinan tolu ona.	She’s (already) three years old.
Hau hamlaha ona.	I’m (already) hungry.
Obrigada, hau bosu ona.	Thanks, I’m (already) full. (So don’t want more food!)
Hau lakohi baa, tanba kole ona.	I don’t want to go, as I’m tired.

In transitive clauses, *ona* can either immediately follow the verb, or follow the object:

Sira hatene ona lian Indonézia.	They (already) know Indonesian.
Sira hatene lian Indonézia ona.	They (already) know Indonesian.

Ona cannot stand on its own; it always occurs as part of a sentence. So, for instance, if someone asks *Ita kole ona?* ‘Are you tired?’, you can reply *Kole* (but not **Ona*) for ‘yes’ or *Seidauk* for ‘no’.

3. lai ‘first’

Lai means something like ‘first, before doing something else’. It implies that once this activity has been done, the person can then go and do something else. For instance, *Ita para lai* ‘We’ll stop now’ implies that after stopping, we’ll later resume again, and hence that stopping is not such an imposition.

Lai is a polite way to end invitations to eat or drink or have a rest. It is also common when asking someone to do something, so long as that activity won’t last too long. *Lai* comes after the verb or after the object.

. Hein lai.	Please wait a while.
. Mai haan lai!	Come and eat (then you can do something else later).
. Ita haan lai, depois servisu fali.	Let’s eat first, then work again.
. Orsida hau bele ajuda o, maibee hau hakarak hemu kafee ho senyora lai.	I can help you later, but I want to drink coffee with <i>Senyora</i> first.
. Hau tenki tein lai. Depois mak ita nain rua baa pasiar.	I have to cook first. Only then can the two of us go out.

² *Ona* means that the state was achieved at the time you are talking about. This can be the present – as shown by the translations of the examples above. However, the reference time can also be in the past or the future. For instance, if you are talking about an event last week, and say *Ami hamlaha ona!*, it would mean ‘We were hungry (at this point in the story).’

Cognate verbs ending in -a

Portuguese verbs are borrowed into Tetun in the third-person singular present tense form, which for many verbs ends in *-a*. Here are some such verbs borrowed from Portuguese which are similar to their English counterparts.

abuza	abuse, rape	konfirma	confirm
asalta	assault, attack	kontinua	continue
ataka	attack	krítika	criticise
bazeia	base (something on)	modifika	modify
dansa	dance	realiza	realise, achieve
dezarma	disarm	rekomenda	recommend
estuda	study	selebra	celebrate
evakua	evacuate	simplifika	simplify
fasilita	facilitate	estimula	stimulate
infiltra	infiltrate	suporta	support
interoga	interrogate	suspeita	suspect
intérpreta	interpret	transforma	transform
intimida	intimidate	transporta	transport
investiga	investigate	verifika	verify
kolabora	collaborate	viola	violate
kompara	compare	vizita	visit
konfesa	go to confession	vota	vote

Here are some words which are used rather differently to the nearest-sounding English verb:

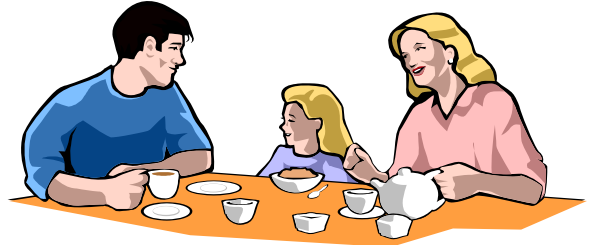
admira	be astonished (by unusual things, regardless of whether they are good or bad)
adora	worship (God; not 'adore' someone)
akompanya	accompany, listen to, watch (e.g. a television series), follow (e.g. progress of an election, a favourite football team)
arma	set up, arrange, lay (the table)
kombina	plan together. In Portuguese this also means 'combine', but few people recognise this meaning.
reforma	retire. This word <u>can</u> mean 'reform', but few people would recognise this meaning.
reklama	demand, claim (as a right)

14. Loro-loron haan saida? (*What do you eat every day?*)

Objetivu

In this chapter you will learn to:

- Identify meals, and state what is eaten at each meal
- Talk about frequency
- Use *iha* 'exist'
- Ask 'why?'



Liafuan foun

Intransitive verbs

matabixu	eat breakfast
haan meiudia	eat lunch
haan kalan	eat evening meal
iha	exist, be present

Frequencies

loro-loron	daily
kala-kalan	nightly
dadeer-dadeer	every morning
sempre	always
dala ruma	sometimes; perhaps
dala barak	often
dala ida	once
dala rua	twice
nunka	never

Foods

akar	sago
salada	salad
mantolun	egg (of chickens) ¹
susubeen	milk
xokolati	chocolate
rebusadu	candy
fehuk	potato
koto	bean (mainly red bean)
dosi	cake, biscuits

Other

dala	instance
tanba saa	why
tansaa	why

Komentáriu kona ba liafuan foun

- ❖ *Dala* is used in a number of fixed expressions, in which it can be interpreted as 'time, occasion'. You can use *dala* with any number X to mean 'X times' (e.g. *Hau baa Jakarta dala haat ona* 'I've already been to Jakarta four times.')
- ❖ *Akar* 'sago' is a kind of palm tree; the trunk of this tree is eaten after lengthy processing.
- ❖ *Dosi*: Timorese differ in how generically they use this word. It includes patty cakes and cakes; many people also include biscuits and banana fritters.

¹ From *manu-tolun* 'chicken-egg'.

Diálogu

Matabixu, haan saida?

Amina matabixu hela iha Jorge nia uma iha Maubara.	Amina is eating breakfast in Jorge's house at Maubara.
Amina: Ida nee saida, Jorge?	What is this, Jorge?
Jorge: Nee akar. Iha Atauro o nunka haan ka?	This is sago. Don't you ever eat it in Atauro?
Amina: Hau nunka haan. Imi loro-loron haan akar ka?	I never eat it. Do you eat sago every day?
Jorge: Lae. Dala ruma deit. Dala barak ami haan batar. Imi haan saida?	No. Only sometimes. Often we eat corn. What do you eat?
Amina: Dadeer-saan ami sempre haan etu ho ikan, tanba hau nia apaa kala-kalan baa buka ikan.	In the mornings we always eat rice and fish, because every night my father goes fishing.

Kostumi

- ❖ Major staple foods in Timor include rice, corn, and cassava.
- ❖ If you say *Hau haan ona* 'I have eaten', without saying what you have eaten, this is interpreted to mean that you have eaten a main meal. Eating bread or snacks is *haan paun* or *haan dosi*, not just *haan*.
- ❖ It is common for guests and senior household members to eat first, followed by everyone else. Food is kept aside for the second sitting. For instance, as a guest you may eat with the father (or father and mother, depending on the family), while the mother, children, or other household members wait on you. Very young children may be fed before the adults sit down to eat.
- ❖ After finishing the meal, wait until the host suggests leaving the table (e.g. by saying *Ita hamriik ona* before you stand up and leave the table. If you must leave before this, excuse yourself with a brief explanation first (e.g. *Kolisensa, hau tenki baa servisu*.)
- ❖ It is usual for each person to serve themselves. In some families, people take a single helping. In others, it is common to take two smaller ones. This gives you the opportunity to honour the cook by asking for more.

Estrutura lingua nian

1. Frequency

To indicate 'every unit-of-time', simply reduplicate the word specifying the unit of time. Here are some possibilities. Notice that sometimes the initial word is shortened.

loro-loron	every day
ful-fulan	every month
semana-semana	every week
tin-tinan	every year
domingu-domingu	every Sunday

These expressions have fairly free placement within the sentence, normally coming at the end of the sentence, before the verb, or at the beginning of the sentence.

Nia baa merkadu loro-loron.	She goes to the market every day.
Hau loro-loron matabixu tuku hitu.	Every day I eat breakfast at seven o'clock.
Loro-loron nia halimar deit.	Every day he just plays/hangs around (doesn't work).

Dala ruma and *dala barak* have similarly free placement (except that *dala ruma* is seldom at the end of the sentence).

Nia dala ruma toba la dukur.	He sometimes can't sleep.
Nia dala barak sosa hudi iha nee.	She often buys bananas here.
Dala ruma nia kole.	Sometimes he's tired.
Dala barak nia sosa hudi iha nee.	Often she buys bananas here.
Ami koalia dala barak ona.	We've often talked.

Sempre 'always' and *nunka* 'never' always precede the verb. Both are Portuguese loans.

Nia sempre kole.	He's always tired.
Nia sempre sosa hudi iha nee.	She always buys bananas here.
Nia nunka kole.	He's never tired.
Nia nunka sosa hudi iha nee.	She never buys bananas here.

2. How often?

There is no generic question for 'how often'. Instead, you must guess at the frequency, and ask whether your guess is true.

Ita hemu xá loro-loron ka?	Do you drink tea every day?
Ita haan salada dala barak ka?	Do you often eat salad?

3. iha 'there is'

Iha has three uses. You have already seen *iha* as a preposition meaning 'in, at', and as a transitive verb meaning 'have'. The third use of *iha* is as an intransitive verb meaning 'exist, there is, is present'.

It is the standard way of asking whether someone is present.²

P: Senyora iha ka?	Is <i>Senyora</i> here?
H: Iha.	She is.
P: Amaa iha ka?	Is (your/my) mother here?
H: La iha. Nia baa merkadu.	She's not. She went to the market.

It is also a common way of asking whether something is available. For instance, in a shop you could ask *Ita iha mantolun ka?* 'Do you have eggs?'; however people are at least as likely to ask *Mantolun iha ka?* 'Are there any eggs?'³

² Clearly 'being present' and 'being at somewhere' are very similar, except that in the former you don't state explicitly which location you are talking about. The assumption is that you are asking about the place where you are (e.g. *Senyora iha ka?* 'Is Madam here?') or about some other place which the hearer can be expected to interpret correctly. For instance, if over the telephone you ask a child *Apaa iha ka?*, this would be interpreted as 'Is Dad there?'

³ Clearly 'being available' is closely related to someone 'having' the item, except that you don't state explicitly who has the item in question. For instance, *Paun iha ka?* 'Is there bread?', might be interpreted as 'Do you have any bread?', 'Do we have any bread?', and so on, depending on context.

P: Foos iha ka?	Is there any rice?	(OR: Do you/we/... have any rice?)
H: Iha.	There is.	
P: Osan iha ka?	Is there any money?	(OR: Do you/we/... have any money?)
H: La iha.	There isn't.	
Hahaan la iha.	There is no food.	(OR: We/... have no food.)
Susubeen la iha.	There is no milk.	(OR: We/they/... have no milk.)

Notice that the above examples are of questions, answers to questions, and negative statements. This is no accident. This construction is seldom used to say that something is present, or is available, unless it is in response to a question.

Instead, when stating that something is present, you would more commonly say where it is (so using *iha* as a preposition 'at'; e.g. *Tia iha nee* 'Aunt is here'). When stating that something is available, you would normally say who has it (so using *iha* to mean 'have'; e.g. *Ami iha paun* 'We have bread').

4. *tanba saa?*, *tansaa?* 'why?'

Tanba saa (lit. 'because-go what') and *tansaa* (lit. 'because-what') are interchangeable, and mean 'why'. They usually occur at either the end or the beginning of the sentence. As with other question words, if they occur at the beginning of the sentence, they are nearly always followed by the focus marker *mak*. The answer is introduced by *tanba* or *tan* 'because'.

P: Tansaa mak imi mai iha nee?	Why did you come here?
H: Tanba ami presiza ajuda.	Because we need help.
P: Tanba saa mak o la baa eskola?	Why didn't you go to school?
H: Tan moras.	Because I'm sick.
P: Nia kole tanba saa?	Why is he tired?
H: Nia kole tanba nia servisu barak.	He's tired because he worked a lot.

Other words which you may hear for 'why' are *tanba saida* (lit. 'because-to what'), *porké* (from Portuguese, and mainly used by Portuguese speakers), *komu* (from Portuguese *como* 'as, since', used a lot by some individuals, and not at all by others), and *basaa* (lit. 'to-what', mostly used in liturgical Tetun).

15. Hau gosta ida nee! (*I like this one!*)

Objetivu

In this chapter you will learn to:

- Talk about likes and dislikes
- Specify intensity, with expressions like ‘very’ and ‘not very’
- Specify possession with *hau nian* ‘mine’...



Liafuan foun

Foods

masin	salt
baria	bitter gourd
modo tahan	leafy vegetables
ai manas	chilli
forai, fore rai	peanut ¹
ai-dila	papaya
hudi	banana
haas	mango
sabraka	orange
masin midar	sugar
kanko	water spinach
mina	oil; petrol

Other nouns

buat	thing
buat ida	something

Transitive verbs

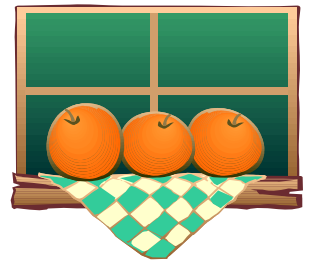
gosta	like, enjoy
toman	be accustomed to
presiza	need
tein	cook

Tastes

midar	sweet
moruk	bitter
meer	salty
siin	sour

Other

laduun	not very
loos	very
saida	what kind of, what



Komentáriu kona ba liafuan foun

- ❖ *Kanko* is a kind of green leafy vegetable grown in water, known by some English speakers as ‘kang kong’.
- ❖ *Presiza* is usually used of needing things; e.g. *Hau presiza osan* ‘I need money’. It can however also be used of needing to do things; e.g. *Nia presiza baa hariis fatin* ‘He needs to go to the bathroom.’ It is easy for English-speakers to overuse *presiza* when talking about needing to do things; often it can be replaced with *tenki* ‘must’; e.g. *Hau tenki estuda* ‘I must/need to study.’
- ❖ When *saida* comes after a noun, it means ‘what kind of’; e.g. *kareta saida* ‘what kind of vehicle (bus, truck, etc.)’, *ikan saida* ‘what kind of fish’, *moras saida* ‘what illness’. *Loron saida* means ‘what day (Monday, etc.)’.

¹ Literally ‘bean (of the) ground’.

Diálogu

Cathy la gosta moruk

Cathy ema Austrália. Nia koalia ho nia kolega Eza kona ba hahaan.		Cathy is an Australian. She is talking with her friend Eza about food.
Cathy:	Eza. Ita ohin halo modo saida?	Eza. What dish did you cook today?
Eza:	Eeh, hau ohin halo deit modo baria. O hakarak haan?	Eh, today I'm just cooking bitter gourd. Do you want to eat some?
Cathy:	Baria? Aii, hau lakohi. Nee moruk loos, hau la gosta.	Bitter gourd? Ah, I don't want any. It's very bitter, I don't like it.
Eza:	Moruk nee diak, hau gusta!	Bitter is good, I like it!
Cathy:	Sín, maibee hau la toman haan buat moruk.	Yes, but I'm not used to eating bitter things.
Eza:	Nee ka? O gusta haan buat siin ka lae?	Is that so? Do you like eating sour things?
Cathy:	Laduun. Hau gusta liu haan buat midar.	Not very much. I like sweet things better.
Eza:	Aban lokraik hau lori dosi baa, depois o halo kafee, ita nain rua hemu, i koalia halimar.	Tomorrow I'll take some cake over, then you make coffee and we'll drink and chat.
Cathy:	OK, aban hau hein.	OK, I'll wait (for you) tomorrow.

Kostumi

- ❖ If you really don't want to take something that is offered to you, make sure you offer an explanation. Otherwise people may conclude that their offering is not good enough. Acceptable excuses include having already eaten (*Obrigada, maibee hau foin haan*. 'Thanks, but I've just eaten.'), being unaccustomed to such foods (*Ami la toman haan buat moruk* 'We're not used to eating bitter foods'), or not eating that particular food or drinking that drink (*Deskulpa, hau la hemu tua* 'Sorry, I don't drink wine'). It is not acceptable to say *Hau lakohi* 'I don't want it'!
- ❖ Usually the host will pour drinks for the guests, without asking what the guests want. If you do not drink the likely offerings (sweet coffee, sweet tea, cordial, soft drinks, beer or wine, depending on context), try to state so in advance. (*Deskulpa, Senyora, hau la hemu kafee.*)
- ❖ In Timor, opinions are stated more directly than in English. For instance, where in English one might say 'I like it' or 'I think it's great', in Timor you're more likely to hear *Midar loos!* 'Really sweet!'
- ❖ Bitter foods are far more popular in Timor than in the West. It is also commonly believed that they help prevent malaria.

Estrutura lingua nian

1. gusta 'like', toman 'be accustomed to'

Gosta is quite general: it includes liking people, liking food, and liking doing particular activities. You can either *gosta* something, or *gosta* doing something. That is, its complement can be either a noun phrase or a verb phrase. *Gosta* means you like doing something in principle; in contrast *hakarak* 'want' means that you want to do it (now, or whenever you are talking about).

Hau gosta sabraka.	I like oranges.
Hau la gosta violénsia.	I don't like violence.
Hau gosta haan sabraka.	I like eating oranges.
Ami la gosta haree televizaun.	We don't like watching television.

Toman 'used to, accustomed to' precedes the verb phrase which says what one is accustomed to doing.²

Hau la toman haan etu.	I'm not used to eating rice.
Ami toman ona haan etu.	We're now used to eating rice.
Hau la toman toba lokraik.	I'm not used to sleeping in the afternoon.

2. *loos* 'very'

There are a range of words meaning 'very'. Of these, *loos* (which also means 'straight, true, right') can be used in all situations. For a list of alternatives, see appendix 10. *Loos* follows the verb or adjective it modifies.

Hau gosta loos modo nee!	I really like this vegetable dish.
Baria nee moruk loos!	This bitter gourd is really bitter!
Hau bosu loos.	I'm really full.

3. *laduun* 'not very'

To 'tone down' a description, precede it with *laduun* 'not very'.

Hau laduun gosta ida nee.	I don't like this one very much.
Baria nee laduun moruk.	This bitter gourd isn't very bitter.
Ami laduun hatene.	We don't really know.

4. *More on possession*

Compare the following patterns:

Nee hau nia kareta.	This is my car.	Kareta nee hau nian.	This car is mine.
Nee senyór nia uma.	This is Sir's house.	Uma nee senyór nian.	This house is Sir's.
Nee nia livru.	This is her book.	Livru nee (ni)nian.	This book is hers.
Nee see nia xá?	Whose tea is this?	Xá nee see nian?	Whose tea is this?
Nee ema nia osan.	This is someone else's money.	Osan nee ema nian.	This money is someone else's.

That is, when the possessor noun or pronoun comes before the noun saying what is possessed, the possessive marker is *nia*. However when it comes at the end of the phrase, the possessive marker is *nian*. The difference is like that between English 'my' (*hau nia*) and 'mine' (*hau nian*).

² *Toman* also has another meaning, of catching up with someone who is travelling ahead of one. e.g. *Hau toman nia iha dalan*. 'I caught up with him on the way.'

Cognate nouns ending in -dade

The following Portuguese nouns are often written and pronounced with either a final *-dadi* or *-dade*.

<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
atividade	activity	aktivitas
autoridade	authority	otoritas
kapasidade	capacity, ability	
difikuldade	difficulty	
dignidade	dignity	
eletridade	electricity	listrik
estabilidade	stability	stabilitas
facilidade	facility	fasilitas
fakuldade	faculty	fakultas
formalidade	formality	formalitas
identidade	identity	identitas
igualdade	equality	
kapasidade	capacity	kapasitas
komunidade	community	komunitas
kreatividade	creativity	kreativitas
kualidade	quality	kualitas
kuantidade	quantity	kuantitas
liberdade	liberty	
nasionalidade	nationality	nasionalitas
nesesidade	necessity	
oportunidade	opportunity	
posibilidade	possibility	posibilitas
prioridade	priority	prioritas
propriedade	property	
realidade	reality	realitas
responsabilidade	responsibility	
sosiedade	society	
unidade	unity	
universidade	university	universitas
variedade	variety	varietas
velosidade	velocity	

16. Halo kompras (*Shopping*)

Objetivu

In this chapter you will learn to:

- Conduct basic bargaining
- Specify quantity in terms of containers, types of entity, weights, and *balu* ‘some’
- Use *moos* ‘also’



Liafuan foun

Outlets

warung (I)	food stall
loja	shop
kios (I)	convenience store
supermerkadu	supermarket
basar	market
merkadu	market, officially designated market place

Other nouns

kios nain	convenience store owner
loja nain	shopkeeper
patraun	employer, business owner, boss
folin	price, value
taksista	taxi driver
kompras	shopping (for multiple items)
sasaan	goods, wares; things

dolar	dollar
sén (I)	cent
kuarter (Eng)	quarter (25c US)
tempe	tofu

Adjectives

karu, karun	expensive
baratu	cheap

Other

hatuun folin	lower the price
falun	wrap
folin sae	the price goes up
folin tuun	the price goes down
entaun	so

Komentáriu kona ba liafuan foun

- ❖ *Sasaan* are unspecified physical ‘goods, wares, luggage, things’. For instance, you can say that you are going to the shop to *hola sasaan* ‘buy things’, or ask someone to *lori hau nia sasaan baa nebaa* ‘take my luggage/stuff over there’. *Sasaan* are not normally counted, for instance you would not normally say **Hau baa hola sasaan rua*. However they can be quantified; for instance one can exclaim *Nia sasaan barak loos!* ‘He has lots of stuff/possessions/things!’
- ❖ In contrast a *buat* is a ‘thing’. It can be counted; hence *buat ida*, *buat rua*, *buat barak*. A *buat* can also be specific; hence you can ask *Buat nee naran saa?* *Buat* – but not *sasaan* – can also be used to talk about abstract ‘things’, for instance *Ita hakarak husu buat ruma?* ‘Do you want to ask something?’, or *Hau seidauk kompriende buat nee* ‘I don’t understand this thing/issue yet.’

Liafuan foun tan: kuantidadiQuantities

botir	bottle
butuk	pile
fuan	fruit. This is used for counting larger roundish items.
futun	bundle tied together
jérigen	jerry can
kaixa	case, box
karoon	sack. Sacks are either 50kg or 25kg, although they used to be 100kg.
kesak	skewer
kilu	kilogram
kotak (I)	box
lata =	tin can. Some goods come pre-canned.
kaleeng	Many dry goods are sold by the can too; there are three sizes in use, the small 'Enak' condensed milk tins, a larger tin used for powdered baby milk, and a large tin about 50cm tall.
litru	litre
lolon	trunk, length. This is used for counting long cylindrical items.
masa	plastic bottle, plastic jerry can
masu	packet (of cigarettes)
musan	seed. This is used for counting tiny roundish items.
talin	string (of items tied together)
tonelada	ton (1000 kilogram) ¹

Example

serveja, tua,
sumu ABC 'ABC brand cordial (fruit drink)'
modo 'vegetables', **aifarina** 'cassava',
liis 'onion', many types of vegetables,
tabako 'tobacco'
 fruits, **mantolun, paun**
ai '(fire) wood', **malus** 'betel pepper',
modo 'leafy vegetables'
gazolina 'petrol (gas)'
serveja, sunkis 'orange drink'
foos, masin midar
bua 'betel nut', **sasate** 'satay'
masin midar, foos 'rice', **trigu** 'flour'
dosi, etu 'rice (takeaway meal, in restaurants)
serveja 'beer', **ikan;**
batar, koto,
kafee musan 'coffee beans',
kafee rahun 'coffee powder',
fehuk ropa '(Irish) potato'
gazolina 'petrol (gas)', **gazoel** 'diesel',
mina rai 'kerosene'
au 'bamboo', **sigaru** 'cigarette', **ai** 'wood'
bee 'water'
sigaru 'cigarettes'
aimoruk 'medicine (tablet)'
sabraka 'oranges', **ikan, naan**
foos 'rice', **kafee, masin**

Bele sosa hahaan iha nebee? (Where can one buy food?)

- ❖ *Restoranti* are western-style upmarket restaurants. *Warung* are Indonesian-style eating houses, which usually sell drinks and Indonesian foods; they too have places to sit. *Padang* restaurants originate in Sumatra in Indonesia; they have a range of foods on display, which have been cooked in advance, and from which you choose. Alternatively you can buy cold drinks and some foods (such as *bakso* soup) from road-side vendors. Tipping of waiters is unheard of in Timor.

¹ A metric ton is almost the same as an imperial one. For metric-imperial conversions, see the appendix.

- ❖ *Loja* are general stores. Dili now has a few modern-style *supermerkadu* ‘supermarkets’ as well. *Kios* are small outlets, often attached to a house, or as a separate wooden stall. They sell such everyday goods as *súpermi* or *xaumí* ‘two-minute noodles’, *sigaru* ‘cigarettes’, and *sabaun* ‘soap’. The goods are out of reach of the customer, and you tell the shopkeepers what you want (pointing is fine!).
- ❖ A very wide range of goods are for sale at the three *merkadu* in Dili. In smaller towns, the market may only operate one day per week.
- ❖ In Dili, at least, you can additionally buy many types of goods (bread, vegetables, frozen chickens...) from sales people who walk or ride through the streets, or from road-side stalls.
- ❖ A *merkadu* is an officially designated market place. *Basar* too translates as ‘market’, but it refers to the activity, not an officially designated place. *Loron basar* is market day. In recent times, some people have extended the term *merkadu* to refer to a ‘market for goods’ (e.g. *merkadu internasionál* ‘the international market’).

Diálogu

(1) Armando hakarak baa Cristo Rei

**Senyór Armando hakarak baa Cristo Rei.
Nia bolu taksi.**

Armando: **Baa Cristo Rei, selu hira?**

Taksista: **Nee baa deit ka, baa mai?**

Armando: **Hau hakarak baa halimar oras ida
nia laran, depois mai fali.**

Taksista: **Dolar sanulu.**

Armando: **Dolar sanulu karun liu. Hau
hakarak selu dolar lima.**

Taksista: **Agora mina folin sae!**

Armando: **Entaun, dolar hitu.**

Taksista: **Bele.**

Mr Armando wants to go to *Cristo Rei* (the ‘Christ the King’ statue). He calls a taxi.

How much is it to *Cristo Rei*?

Is that just going, or a return trip?

I want to go and relax there for an hour, and then come back.

That’s ten dollars.

Ten dollars is too expensive. I want to pay five dollars.

Now petrol prices have gone up!

Well then, seven dollars.

OK.

(2) Manuel hakarak sosa tempe

Manuel baa merkadu, atu sosa tempe.

Manuel: **Tempe nee, ida hira?**

Tia: **Ida, kuarter.**

Manuel: **Neen, dolar ida bele ka?**

Tia: **La bele. Tanba ami sosa moos, karu!**

Manuel: **Entaun, hau buka seluk deit.**

Manuel goes to the market, to buy tofu.

This tofu, how much is one?

One is a quarter (25c).

How about six for a dollar?

It’s not possible. Because we buy them expensive too!

Then I’ll just look for another.

Kostumi: hatuun folin (*bargaining*)

- ❖ Prices are generally fixed in shops, supermarkets, *kios* and all eating places. An exception is that the price on expensive items may be lowered a bit on request (e.g. from \$100 to \$95).
- ❖ When buying foods in the market, prices may be lowered a bit on request, particularly if you are buying more than one item. Alternatively, if you buy several piles of a particular fruit or vegetable, the seller may add an extra fruit gratis.

- ❖ Some items for which larger discounts are possible include clothes in the market, and rental on houses.
- ❖ Bargaining in Timor is seldom a heated affair. If you find yourself haggling, take a break! You can always move on and try elsewhere. It helps to know the usual prices before you start.
- ❖ Once you have bought something, you can not normally return it to the shop, unless you have arranged for this possibility in advance with the shop owner.

Kostumi: husu

- ❖ Begging is not considered acceptable in Timor. Although people may ask you for things, it is not seriously expected that you give, especially if you do not have a relationship with that person. If you do not want to give what is asked, or are unable to, it is possible to make a joke ('I'll pick it off the money tree for you'), or if appropriate say that your organisation doesn't support such actions. A foreigner who claims *Osan la iha* is unlikely to be believed!
- ❖ It is very common for friends to ask each other how much things cost.

Estrutura língua nian

1. Specifying quantity

Quantity is placed after the noun.

- | | |
|---------------------------------|---|
| . Aifarina butuk ida nee hira? | How much is this pile of cassava? |
| . Ohin hau sosa modo futun rua. | Today I bought two bundles of leafy vegetables. |
| . Koto lata ida sén lima-nulu. | A can of red beans is fifty cents. |

For some types of objects, you can use a quantifying noun even if you are referring to a single item. In this case, the counter used depends on the size and shape of the object, with *lolon* (lit. 'trunk') being used for long cylindrical items, *musan* (lit. 'seed') for tiny seed-sized items, and *fuan* for roundish fruit-sized items.

- | | |
|------------------------------------|---|
| . Sigaru lolon ida, hira? | How much does one cigarette cost? |
| . Nia ohin hemu aimoruk musan rua. | He took two tablets today. |
| . Nia sosa paun fuan tolu. | He bought three loaves of bread / three bread buns. |

2. Asking price

To ask price, you can simply ask *Hira* 'how much?' or *Folin hira?* 'price how much'. To form a complete sentence, make the entity you want to ask about the subject of a sentence, and follow it with (*folin*) *hira* as the predicate.

- | | |
|-------------------------------|-------------------------|
| . Masin midar nee hira? | How much is this sugar? |
| . Masin midar nee folin hira? | How much is this sugar? |

To state the price, you follow the same format: either just state the price, or state the entity, followed by the price as the predicate.

- | | |
|-----------------------------|--------------------------------|
| . Nee dolar ida. | This is one dollar. |
| . Jornál nee sén lima-nulu. | This newspaper is fifty cents. |

3. *balu* 'some'

You have already used *balu* in telling the time (e.g. *tuku haat ho balu* '4.30'). Here are some examples from other contexts. Here *balu* is not specifically 'half', but rather 'some (of)'. It is mostly used for things you can count (i.e. count nouns, rather than mass nouns).

Ema balu la gosta baria.	Some people don't like bitter gourd.
Balu gosta baria, balu la gosta.	Some like bitter gourd, some don't.
Hau kompriende liafuan balu deit.	I only understand some of the words.
Hau kompriende balu deit.	I only understand some.

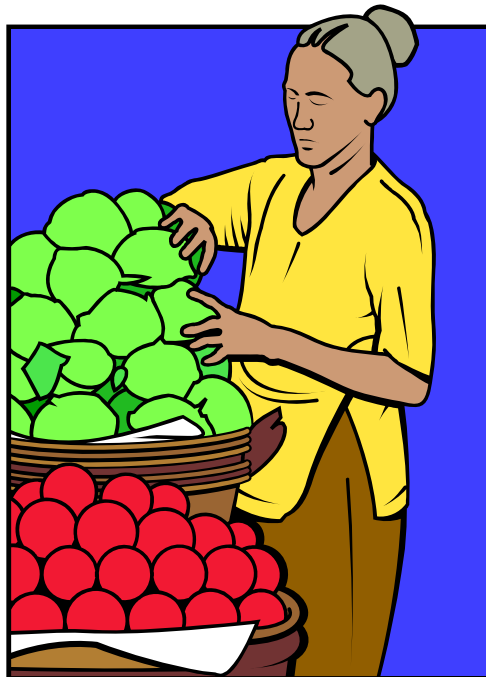
4. *moos* 'also'

Note the following patterns:

. Nia baa. Hau moos baa.	He went. I went too.
. Hau koalia ho Senyór Ramos Horta, ho moos Prezidenti Xanana Gusmão.	I talked with Mr Ramos Horta, and also with President Xanana Gusmão.
. Hau konyese Pedro. Hau moos konyese nia ferik oan.	I know Pedro. I also know his wife.

Unlike English 'too', *moos* (when it means 'also, too') does not normally occur at the end of a sentence. The examples below show how you would use it in 'Me too' type situations.

I'm well. – Me too.	Hau diak. – Hau moos diak.
I'm going to the market. – So am I.	Hau atu baa merkadu. – Hau moos atu baa.
Pele is ill. – And Maria too.	Pele moras. – Maria moos moras.



17. Tein (*Cooking*)

Objetivu

In this chapter you will learn to:

- Talk about cooking
- Specify time of events using *sei* 'will, still', *too* 'until', *foin* 'only just', and *kleur* 'a long time'



Liafuan foun

Transitive verbs

nono	boil (water)
daan	boil in water
tein	cook
tunu	bake, roast
sona	fry
fila	stir-fry
kedok	stir
tau	put

Intransitive verbs/adjectives

nakali	boil
matak	raw, unripe, green
tasak	cooked, ripe

Nouns

fogaun	stove
fornu	oven
sanan	saucepan
taxu	wok

Other

too	until
konforme	according to
kleur	long time
sei	still; will

Common sequences

nono bee	boil water
daan batar	boil corn
tein etu	cook rice
tunu paun	bake bread
sona mantolun	fry eggs
fila modo	stir-fry vegetables
tau masin ba modo	put salt on vegetables

bee nakali ona	the water is boiling
bee matak	unboiled water
bee tasak	boiled water



tein too tasak	cook until it is cooked
Konforme senyora.	It's up to <i>senyora</i> .
Hau hein kleur ona.	I've been waiting a long time.
Nia sei tein hela.	She's still cooking.

Komentáriu kona ba liafuan foun

- ❖ *Tein* without an object means 'cook' in general (*Hau baa tein* 'I'll go and cook'). However once you say what you are cooking, you must choose the correct verb. *Tein* is then used only for rice and for rice porridge (*sasoro*), and by some people for distilling wine (*tua*). *Nono* is used only for boiling water. *Daan* is for anything else that you boil in water.
- ❖ Boiled or unboiled water: To ask whether drinking water has been boiled, ask *Bee nee tasak ka lae?* *Bee tasak* is boiled water, *bee matak* is unboiled water.

- ❖ *Tasak* means ‘ripe’ (e.g. of fruit), ‘boiled’ (of water), and ‘cooked’ (of food). It also describes a ‘productive’ cough. *Matak* is its opposite, namely ‘unripe’, ‘not boiled’ and ‘raw’. It is also the colour ‘green’.

Diálogo

Ita haan saida?

Senyora Ana bolu Paulo atu haan.	Mrs Ana calls Paulo to eat.
Ana: Paulo, mai haan lai. Hahaan tasak ona.	Paulo, come and eat. The food is cooked.
Paulo: Amaa tein saida?	What did you (<i>amaa</i>) cook?
Ana: Hau tein etu, daan koto, i tunu ikan.	I cooked rice, boiled beans and baked fish.
Paulo: Salada iha ka lae?	Is there salad?
Ana: La iha. Tanba apaa laduun gosta.	No. Because father doesn’t really like it.
Paulo: Ikan nee diak loos!	This fish is really good!
Paulo haan too bosu.	Paulo eats until he’s satisfied.
Ana: Hasai tan, Paulo.	Take some more, Paulo.
Paulo: Obrigadu, hau bosu ona.	Thanks, I’m full.

Estrutura lingua nian

1. *sei* ‘will’

Sei means either ‘definitely will’ or ‘still’. In both cases it immediately precedes the verb.

In the first sense, *sei* presents something as definitely happening in the future. It is thus particularly appropriate in discussing future plans, and in promises, threats, and prophecies. *Sei* is nowhere near as common as English ‘will’, though, and most statements about the future don’t need it.

. Aban hau sei mai fali.	Tomorrow I will come back.
. Sira sei ajuda hau.	They will help me.
. O la servisu, o sei hamlaha.	If you don’t work, you’ll be hungry.

You have already learned *atu* for talking about future intentions. *Sei* and *atu* are very different. *Sei* indicates that something will definitely happen in the future, but does not give any hint as to how far into the future that is, nor as to whether the speaker wants it to happen. In contrast, *atu* does not mean that the event is considered definite, but rather indicates that the speaker wants or intends it to happen, and/or that it is about to happen. Compare the following:

. Hau atu baa Los Palos (maibee transporte la iha).	I want to / was about to go to Los Palos (but have no transport).
. Hau sei baa Los Palos tinan oin.	I will go to Los Palos next year. (This is a definite plan, with no anticipated problems.)
. Ema atu baku o!	Someone is about to bash you! (This can be used as a warning to get out of the way.)
. Ema sei baku o!	Someone will bash you! (This can be used as a threat of a future bashing.)

. **Agora hau atu baa ajuda nia.**

I'm now about to go and help him. (*Atu* can refer to a present intention to do something.)

. **Aban hau sei baa ajuda nia.**

Tomorrow I will go and help him. (*Sei* necessarily refers to a future event.)

When *sei* occurs together with a future time expression (such as *aban* 'tomorrow') it nearly always means 'will', not 'still'. To say that something will not happen, use *sei la*.

. **Ami sei la uza dolar Amérika.**

We won't use American dollars (in future).

. **Hau sei la baa misa.**

I won't go to mass.

2. sei 'still'

In the sense of 'still', *sei* indicates that the specified situation, having begun, still holds now, although it is expected to finish some time in the future. This *sei* can not only precede verbs, but also time expressions like *kalan* 'night'.

. **Nia sei moris. (Nia seidauk mate.)**

He's still alive. (He hasn't died yet.)

. **Nia sei iha Manatuto. (Nia seidauk fila.)**

She's still in Manatuto. (She hasn't come back yet.)

. **Agora sei kalan. (Seidauk loron.)**

At present it's still night. (It's not day yet.)

. **Hau sei matan dukur. (Hau toba seidauk too.)**

I'm still sleepy. (I haven't slept enough yet.)

Sei often combines with continuous *hela* to mean that something is still happening. In combination with *hela*, *sei* can only mean 'still' (not 'will').

. **Nia sei toba hela.**

He's still asleep.

. **Hein lai! Hau sei tein hela.**

Wait a sec! I'm still cooking.

. **Senyora sei hanorin hela.**

Madam is still teaching (at this moment).

The opposite of *sei* 'still' is *seidauk* 'not yet'.



3. too 'until'

Note the following patterns:

. **Ami hein hosiuku lima too tuku hitu.**

We waited from five o'clock until seven o'clock.

. **Nia hela iha Portugál too agora.**

He lived in Portugal up to the present.

. **Ami servisu too kalan.**

We worked until evening.

. **Nia hanorin iha eskola nee too nia mate.**

He taught at this school until he died.

. **Ami servisu too kole.**

We worked until (we) were tired.

. **Ita tenki tein etu too tasak.**

You must cook rice until (it) is cooked.

Too also means 'arrive', 'enough' and 'reach'.¹

4. foin 'just' and kleur 'a long time'

Foin comes immediately before a verb or other predicate. It means that a state has only very recently been achieved, or an activity has only very recently been completed.

¹ For a fuller description of *too* see Williams-van Klinken et al. (2002:46–47)

Hau foin mai.

Labarik nee foin tinan lima.

Bebée nee foin moris.

I've only just come. (i.e. I arrived not long ago.)

The child is only five years old.²

This baby has only just been born.

In contrast, *kleur* 'a long time' comes after the verb. It indicates that the events have been happening for a (relatively) long time.

Nia koalia kleur!

Ita ohin loron servisu kleur ka?

Imi atu hela iha Timor kleur ka?

Hau aprende tetun kleur ona.

He talked for a long time!

Are you working a long time today?

Do you intend to stay in Timor long?

I've already been learning Tetun for a long time.

² Using *foin* here means that you expect the child's age to continue increasing. In contrast, *Nia tinan lima deit* would mean that she only reached five years (and then died).

18. Halo festa (*Having a party*)

Objetivu

In this chapter you will learn to:

- Talk about parties
- Talk about giving
- Specify perfect aspect with *tia ona*
- Use *lalika* 'don't, don't bother, no need'



Liafuan foun

Transitive verbs

kaben	marry
foo	give
simu	receive
hatais	wear, get dressed
oho	kill

Intransitive verbs/adjectives

lanu	drunk, overdosed
tua lanu	drunk
kareta lanu	carsick
dansa	dance
foun	new
halo tinan	have a birthday



Nouns

klosan	young single person
kaben nain	married person
festa	party
festa kaben	wedding feast
karau	buffalo, cattle
fahi	pig
manu	chicken, bird
múzika	music
otél	hotel (accommodation and restaurant)

Alcoholic drinks

tua	palm wine, alcohol
tua manas	distilled palm wine
tua mutin	sweet palm wine
tua sabu	palm brandy
serveja	beer
tintu	red wine
xampanya	champagne

Common sequences

Ita kaben ona ka?	Are you married?
foo osan ba avoo	give money to grandparent
simu osan hosi apaa	receive money from dad
hatais ropa foun	wear new clothes
oho karau	kill buffalo/cattle

Nia halo tinan hitu. He turns seven.

mane klosan	young single man
Ita kaben nain ka klosan?	Are you married or single?
halo festa	have a party



Other

parabéns	congratulations
lalika, lalikan	don't, don't bother
nunee	like this, in this way
tia ona	PERFECT ASPECT

Lalika husu amaa.	Don't/no need to ask mum.
Nia koalia nunee.	He spoke like this.
Hau eaten tia ona.	I have eaten.

Komentáriu kona ba liafuan foun

- ❖ *Lanu* includes 'intoxicated, tipsy, overdosed, poisoned'.
- ❖ *Klosan sira* refers to young single people. Older single people can be described as *sei klosan* 'still single', but are otherwise no longer grouped with *klosan sira*. There is no general word for older single people.
- ❖ *Parabéns* can be used to congratulate someone on such things as a birthday, passing an exam, or winning a prize. This Portuguese loan is associated more with modern life, than with traditional events such as weddings or births. When congratulating someone at their wedding, birthday, or birth of a baby, people usually shake hands or (amongst women or people who are relatively close) 'kiss' cheek-to-cheek on both cheeks.
- ❖ Birthdays and anniversaries were not traditionally celebrated. However these days some people do have parties for birthdays.

Diálogu**(1) Marta atu baa festa**

Marta koalia ho nia avoo, dehan nia atu baa festa.

Marta: **Botardi, avoo.**

Avoo: **Hai, botardi, Marta. Tuur lai iha nee.**

Marta: **Diak, avoo.**

Avoo: **O nia ropa kapaas loos. O hatais foun atu baa nebee?**

Marta: **Hau atu baa festa, avoo.**

Avoo: **Festa saida?**

Marta: **Hau nia tia Ana ohin halo tinan tolu-nulu.**

Avoo: **Nunee ka? Entaun o nia main ho pai la baa?**

Marta: **Sira seidauk hatais.**

Avoo: **Marta atu foo saida?**

Marta: **Hau foo osan deit. Hau la hatene, tia gosta saida.**

Avoo: **Nee diak. Parabéns ba tia Ana. Maibee o la bele hemu tua manas, tanba bele lanu!**

Marta: **Diak, avoo. Hau baa ona.**

Marta talks with her grandmother, saying she's going to go to a party.

Good afternoon, grandma.

Hey, good afternoon, Marta. Sit down here a while.

OK, grandma.

Your clothes are really lovely. You're dressed up in new clothes to go where?

I'm going to a party, grandma.

What sort of party?

My aunt Ana is having her thirtieth birthday today.

Is that so? So aren't your mother and father going?

They aren't dressed yet.

What will you give?

I'll just give money. I don't know what aunt likes.

That's good. Congratulations to aunt Ana.

But don't drink strong alcohol, because you could get drunk!

OK, grandma. I'll go now.

Aprende kultura foun

- ❖ Some things that are customarily said in English are not normally said in Tetun, even though it is possible to say them. You have already seen examples like not normally saying ‘thank you’ to waiters, ‘sorry to hear it’ to people who have received bad news, or ‘congratulations’ to more traditional Timorese on their birthday. If you ask ‘How do you say ... in Tetun’, you may be given a correct translation that isn’t used in the same contexts as you expect. It is safer to say: ‘In our country we say Do you say this in Tetun?’ (*Iha ami nia rai ami dehan ... Iha Timor ita dehan hanesan nee ka lae?*). Better still, present the scenario, and ask an open question like ‘In this situation, should you say anything? What should you say?’ (*Iha situasaun nee, ita tenki hatete buat ruma? Tenki hatete saida?*)

(2) Nina baa festa kaben

Nina koalia ho nia biin, dehan nia hori-kalan baa festa kaben.

Mana: **Tok...tok...tok! Nina hadeer! Agora tuku sanulu ona.**

Nina: **Aiii..... hau nia matan sei dukur, hori-kalan hau baa festa.**

Mana: **Iha nebee? Festa saida?**

Nina: **Festa kaben. Iha Hera.**

Mana: **Ou...Festa boot ka?**

Nina: **Eee...Festa boot, dansa, hahaan barak, serveja moos barak.**

Mana: **Ouu..., nee ka? Nina moos dansa ka?**

Nina: **Hau dansa, múzika kapaas, hau dansa bebeik deit ho Zito.**

Mana: **Zito? Zito nee see? O nia kolega eskola ka?**

Nina: **Lae, hau konyese nia bainhira ami nain rua dansa. Nia dansa kapaas!**

Mana: **Nia klosan ka kaben nain?**

Nina: **Nia sei klosan. Orsida lokraik nia atu mai, depois mana sei konyese nia.**

Nina is talking with her older sister, saying she went to a wedding last night.

Knock...knock...knock! Nina, get up! It’s already ten o’clock.

Ah...I’m still sleepy; last night I went to a party.

Where? What kind of party?

A wedding. In Hera.

Oh, was it a big party?

Yeah! The party was big, (there was) dancing, lots of food, and lots of beer too.

Oh, is that so? Did you dance too?

I danced, the music was great, and I danced continually with Zito.

Zito? Who’s Zito? A school friend of yours?

No, I got to know him when we two danced. He dances beautifully!

Is he single or married?

He’s still single. This afternoon he is going to come, then you can get to know him.

Kostumi

- ❖ Drinking: *Tua manas* plays an important role in many traditional ceremonies. You may be given beer at weddings (provided by the groom’s family), and some families serve beer or wine on occasion. Drinking in bars is a western tradition.
- ❖ For parties, food is cooked in advance, and served at room temperature.
- ❖ Invitations to parties are usually given in person, with only a day or two’s notice. Bring a wrapped gift, which will normally be opened only after the guests have left. Alternatively, give money in an envelope. In either case, write your name on the present or envelope; e.g. “*Parabéns hosi família* (name)”.

- ❖ *Dansa*: This includes only Portuguese (or at least Western) style dancing, which is a crucial element of *festa* . (Traditional dances such as *bidu* and *tebedai* aren't normally considered to be *dansa*.) When a man wishes to ask a woman to dance, if she is married or has a boyfriend, he must ask the man for permission first (e.g. *Hau bele dansa ho ita nia senyora?*), and then, after the dance, thank him. A woman can refuse a dance (e.g. *Deskulpa, hau nia ain kole ona* 'Sorry, my legs are tired.'), but cannot then accept an offer to dance from someone else until the next dance.
- ❖ People who are still formally in mourning after the death of close family members cannot dance.



Estrutura lingua nian

1. foo ba / foo mai 'give to'

Note the following patterns:

Nia foo livru mai hau.	He gives me a book.	Hau foo livru ba nia.	I give him a book.
Sira foo bee mai ami.	They give us water.	Ami foo bee ba sira.	We give them water.
Sira foo fahi mai ita.	They give us a pig.	Sira foo fahi ba imi.	They give you a pig.

If the recipient includes the speaker, it is introduced by *mai*; if the recipient does not include the speaker, it is introduced by *ba* (the short form of the verb *baa* 'go'). So, the pronouns *hau*, *ami* and *ita* (when it means 'we') are introduced by *mai*. The rest of the pronouns (*nia*, *sira*, *imi*, *o*, *ita boot*, *ita* when it means 'you') are introduced by *ba*. This is consistent with other uses of *mai* and *baa/ba*, since *mai* always movement in the direction of where the speaker is now, and *baa/ba* indicates movement in any other direction.¹

Complete clauses such as the examples above are relatively uncommon in spoken Tetun Dili. It is more common to leave out the subject, object or recipient. If you leave out the recipient, you can still use final *mai* or *baa* to indicate whether the recipient includes the speaker or not.

Foo livru mai!	Give me/us a book!	Foo livru baa!	Give them/... a book.
Foo mai!	Give it to me/us!	Foo baa!	Give it to them/him/her.

2. tia ona 'already'

The common sequence *tia ona* indicates that an activity has finished and still has effect.² It is often translatable into English with 'have ... -en'. It is mainly used with intransitive clauses. This marker is usually spelled *tiha ona*, but the 'h' is seldom pronounced. *Tia ona* comes after the verb; it cannot stand on its own.

. Hau lalikan baa tan, tanba horiseik hau baa tia ona.	I don't need to go again, because I've already gone (there) yesterday.
. Hau haan tia ona.	I've already eaten (and I am still full).
. Nia mate tia ona.	He has died.

¹ There is however some inter-speaker variation in this construction. Some people follow the Tetun Terik pattern of introducing all recipients with *ba*, even if the recipient includes the speaker. Such people would say *Nia foo livru ba hau* rather than *Nia foo livru mai hau*.

² That is, *tia ona* indicates perfect aspect. It is not often used with states; when it is, the focus is on entering the state rather than on being in it (e.g. *nia diak tia ona* 'he had become well'). It is also used relatively little in story-telling. When it is, it tends to indicate that the events had already occurred before the time that the story-teller is talking about (e.g. *ami haan tia ona* 'we had already eaten (at that time)').

3. *lalika* ‘don’t, no need’

Lalika ‘don’t, no need, don’t bother’ is softer than *la bele* ‘don’t!’ It tells the other not to do something, but leaves room for the other to not agree.

. **Lalika lori tua, tanba ami iha ona.**

Don’t bring wine, as we already have some.

. **Lalika halo kafee. Hau hemu tia ona.**

No need to make coffee. I’ve already drunk.

. **Lalika hakerek surat baa. Nia atu mai ona.**

No need to write a letter to (him). He’s about to come.

4. *Mai ita* ... ‘Let’s ...’

The most common way to make a suggestion that someone do something with you, is just to say: we will do this. However, you can also preface a suggestion with *Mai ita* ‘Let’s’ (literally ‘come we’). This seems to be particularly common with invitations to eat: *Mai ita haan* ‘Let’s eat’.

. **Mai ita haan ona.**

Let’s eat now.

. **Mai ita komesa ona.**

Let’s start now.

. **Mai ita reza lai.**

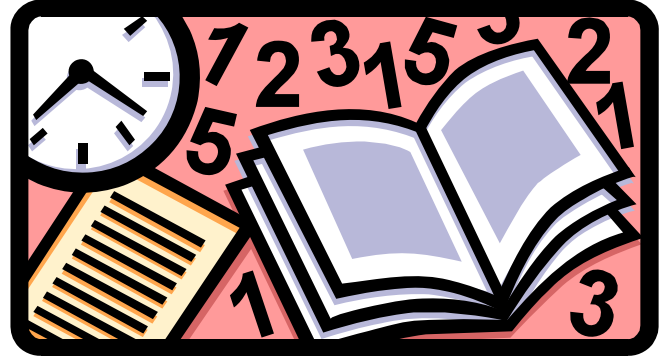
Let’s pray first (e.g. before we eat).

19. Númeru ho lian Indonézia (*Numbers in Indonesian*)

Objetivu

In this chapter you will learn to:

- Use numbers in Indonesian
- Tell the time in Indonesian
- Tell the time to the nearest minute in Tetun



Liafuan foun

Indonesian numbers

nol	0
kosong	empty
satu	1
dua	2
tiga	3
empat	4
lima	5
enám	6
tujuh	7
delapan	8
sembilan	9
sepuluh	10
sebelás	11
dua belás	12
tiga belás	13
empat belás	14
lima belás	15
enám belás	16
tujuh belás	17
delapan belás	18
sembilan belás	19
dua puluh	20
tiga puluh	30
empat puluh	40
lima puluh satu	51
seratus	100

seratus dua	102
seratus dua puluh	120
dua ratus	200
seribu	1000
dua ribu	2000
dua ribu tiga ratus	2,300
sembilan belas ribu	19,000
satu juta	1,000,000
satu milyár	1,000,000,000
juta (I)	million

Nouns

rupia	rupiah
minutu	minute
Oras Timor Lorosae	East Timor Time
OTL	East Timor Time

Verbs

falta	absent, lack
-------	--------------

Indonesian words used in telling the time in Indonesian

kurang	lack
setengah	half
jam	hour; o'clock
berapa	how many, how much?

Fonolojia númeru lian Indonézia nian (*phonology of Indonesian numbers*)

- ❖ Indonesian stress usually falls on the second-last syllable, just as in Tetun. Where it falls on the final syllable, we have marked the stress with an accent (e.g. *milyár*); this is only to assist your pronunciation; such accents are not used in Indonesian spelling.

- ❖ In Indonesian, the letter ‘e’ is used for two different vowels, namely one much like that in Tetun, and a schwa (like the unstressed ‘e’ in ‘carpet’). All the ‘e’s in the Indonesian numerals are schwas.
- ❖ The letter ‘j’ is pronounced in standard Indonesian much like English ‘j’. However some Timorese pronounce it with the softer Portuguese ‘j’, especially when speaking Tetun.
- ❖ The letter ‘h’ at the end of a word is pronounced in standard Indonesian, but is often omitted by Timorese.

Diálogu

Antonio hakarak sosa aifuan

Antonio koaliala ho tia ida iha merkadu. Tia nee faan ai-dila.		Antonio talks with a woman in the market.
Antonio:	Tia, ai-dila nee hira?	This woman sells papaya.
Tia:	Ida, lima ribu.	Aunt, how much are these papaya?
Antonio:	Hau hakarak sosa tolu. Hamutuk hira?	One is 5,000.
Tia:	Hamutuk lima belas ribu.	I want to buy three. Altogether, how much is that?
Antonio:	Nee dolar hira?	Altogether that is 15,000.
Tia:	Satu dolar, lima puluh sén.	How many dollars is that?
Antonio:	Hau moos hakarak sosa sabraka. Iha ka?	One dollar, fifty cents.
Tia:	La iha. Hau la faan. Maibee iha nebaa, iha.	I also want to buy oranges. Do you have any?
Antonio:	Diak, tia. Obrigadu.	No. I don’t sell them. But over there, there are some.
Tia:	Nada.	OK, aunt. Thanks.
		That’s fine.

Kostumi

- ❖ People often specify prices in Indonesian. Some people also use Indonesian numbers for times and dates.
- ❖ Although American dollars were introduced into Timor after it separated from Indonesia in 1999, and the dollar became the sole currency in 2001, many Timorese still think in terms of Indonesian rupiah, and you will often be quoted prices in rupiah. The conversion rate used in such mental conversions is 10,000 rupiah to the dollar. So if someone charges you 500 (unspecified units) for a candy, don’t panic – just hand over 5 cents!
- ❖ If someone in the market gives the price as *satu sén*, they probably mean one dime (ten cents).
- ❖ When giving telephone or identity numbers, people use *kosong* ‘empty’ rather than *nol* ‘zero’.

Estrutura lingua Indonézia nian

1. Year

Years in Indonesian may be specified in full. Alternatively, the '19' may be omitted for years that occurred in the 20th century.

seribu sembilan ratus tujuh puluh empat	1974
tujuh puluh empat	'74 (i.e. 1974)
dua ribu satu	2001

2. Price

To ask the price in Indonesian, use *Berapa*? This is equivalent to Tetun *Hira*?

Unlike Tetun, Indonesian numbers precede the noun they modify. Hence:

<u>Tetun</u>	<u>Indonesian</u>	<u>English</u>
dolar rua	dua dolar	two dollars
sén lima-nulu	lima puluh sén	fifty cents
rupia rihun sanulu	sepuluh ribu rupiah	10,000 rupiah

3. Time

You will sometimes hear people tell the time in Indonesian. The following illustrate telling the time in both Tetun and Indonesian. There are other alternatives in both languages, but these are amongst the more common.

<u>Tetun</u>	<u>Indonesian</u>	<u>Time</u>
tuku tolu	jam tiga	3.00
tuku tolu ho balu	setengah empat	3.30
tuku tolu liu minutu tolu-nulu	jam tiga tiga puluh	3.30
tuku tolu liu minutu sanulu resin lima	jam tiga lima belas	3.15
tuku hitu liu minutu haat nulu resin lima	jam tujuh empat puluh lima	7.45
falta minutu lima (ba) tuku neen	jam enam kurang lima	5.55
tuku hira?	jam berapa?	what time?

Note that in Tetun, 3.30 is said to be 'three and a half', while Indonesian calls it 'half (an hour before) four'.

Sometimes people specify the time zone; e.g. *tuku tolu Oras Timor Lorosae* is '3 o'clock East Timor Time.'



20. Iha uma laran (*Inside a house*)

Objetivu

In this chapter you will learn to:

- Identify rooms and facilities in the house
- Express purpose, using *hodi* or *atu*
- Express similarity and introduce examples using *hanesan*



Liafuan foun

Nouns

kuartu	bedroom
sala	lounge room, hall, large room
sala vizita	front living room
dapur	kitchen
varanda	veranda
janela	window
meza	table, desk
kadeira	chair
kama	bed
ventuinya	fan (electric)
jeleira	refrigerator
almari, armáriu	cupboard, wardrobe, bookcase
baldi	bucket
bainaka	visitor
uma nain	house owner

Transitive verbs

uza	use
empresta, impresta	borrow
foti	pick up, lift
hanesan	be like; for example
vizita	visit
rai	put
kuru bee	fetch water

Adjectives

malirin	cold
manas	hot

Other

hodi	bring; for (purpose)
atu	in order to
diak liu ...	how about ... (suggestion)

Komentáriu kona ba liafuan foun

- ❖ A *sala vizita* is a front living room, where guests are received.
- ❖ *Foti* primarily means to pick up or lift. It does not however include ‘pick up’ in the sense of ‘go and pick someone up in the car’, for which *tula* is used instead.
- ❖ *Rai* means to put something somewhere, to store it somewhere, or to leave it somewhere; e.g. *Hau ohin rai hau nia livru iha nebee?* ‘Where did I just put my book?’ (*Rai* is also a noun meaning ‘earth, land, country’.)
- ❖ *Kuru bee* means to fetch water. *Kuru* is not commonly used in any other sense.
- ❖ *Hodi* has a range of meanings.
 - ‘bring, take, drive (a vehicle)’. In Dili, *lori* is more common than *hodi* for these meanings.
 - ‘use’. In Dili, the Portuguese loan *uza* is more common for this meaning.
 - ‘for the purpose of’. See *Estrutura Lingua nian I* below for details.
 - ‘in order to’: *Nia baa merkadu hodi sosa ai-dila* ‘He went to the market to buy papaya (and succeeded in doing so).’ Unlike *atu*, *hodi* is used only when the purpose is achieved. This construction will be taught in more detail in chapter 41.

- ❖ *Uma nain* (lit. ‘house owner/lord’) strictly speaking refers to the house owner or landlord, but is also used to refer to the householder. It often refers specifically to the lady of the house, presumably as the house is the domain over which the woman usually rules. When you visit a house, you can attract attention by calling out *Kolisensa, uma nain*.
- ❖ *Diak liu ...* is a common way of introducing a suggestion, for instance to a friend. A fairly literal translation is ‘It would be better if...’; however in English we might say ‘How about...’, or ‘I suggest...’. In formal situations such as meetings, or to people of high status, suggestions are more likely to be introduced by *se bele karik* ‘if it is perhaps possible’.

Diálogu

(1) Senyora Acata hakarak sosa uma

Senyora Acata baa vizita Senhora Rosel iha uma.

Mrs Acata visits Mrs Rosel at (her) home.

Rosel: **Bondia. Mai tuur. Presiza buat ruma ka?**

Good morning. Come and have a seat. Do you need something?

Acata: **Sín. Hau hakarak koalia ho ita.**

Yes. I want to talk with you.

Rosel: **Koalia kona ba saida?**

What do you want to talk about?

Acata: **Hau hakarak buka uma ida atu sosa. Iha ema faan uma besik iha nee ka lae?**

I want to look for a house to buy. Is there anyone selling a house near here?

Rosel: **Iha. Ami nia vizinyu ida hakarak atu faan nia uma. Sira dehan uma nee iha kuartu tolu, sala rua. Iha moos varanda ho dapur.**

There is. One of our neighbours wants to sell his house. They say the house has three bedrooms, and two lounge rooms. There is also a veranda and kitchen.

Acata: **Sira faan uma hanesan nee, hira?**

How much does a house like they are selling cost?

Rosel: **Hau la hatene. Diak liu, ita baa koalia ho uma nain.**

I don't know. How about you go and talk with the house owner.

Acata: **Entaun diak. Hau baa husu nia. Obrigada. Ate amanyá.**

OK. I'll go and ask him. Thanks. See you tomorrow.

Rosel: **Ate amanyá.**

See you tomorrow.

(2) Alda hakarak empresta ventuinya

Orsida Alda atu tuur halimar iha sala vizita ho bainaka nain rua hosi Inglatéra. Maibee sala vizita nee manas loos. Nia kolega la toman manas hanesan nee. Entaun, nia baa buka lai nia amaa.

Alda will soon sit relaxing in the visitors' room with two visitors from England. But the visitors' room is very hot. Her friends are not used to heat like this. So she goes looking for her mother.

Alda: **Amaa, orsida hau nia kolega atu mai. Hau bele empresta ventuinya hosi amaa nia kuartu ka?**

Mum, soon my friends will come. Can I borrow the fan from your bedroom?

Amaa: **Bele.**

OK.

Alda: **Obrigada. Orsida hau tau fali iha fatin.**

Thanks. I'll put it back in its place later.

Kostumi

- ❖ When borrowing money from friends, it is customary to give the lender a *pinoor* (pawned item) of higher value than the loan, for instance jewellery. This is given back when the loan is repaid. Close family and friends may give loans without such a *pinoor*.
- ❖ Amongst friends it is normal to ask for drinks of water, or fruit or snacks (if they are lying around), or even the cap that your friend is wearing.

Estrutura lingua nian

1. hodi 'to be used for'

Hodi halo saida? means 'to be used for what?' The answer too is introduced by *hodi*.

- | | |
|--|---|
| P: Ita hakarak empresta osan nee hodi halo saida? | What do you want to borrow this money for? (i.e. What will you do with it?) |
| H: Hau presiza osan hodi selu eskola. | I need money to pay for school. |
| P: Bee nee hodi halo saida? | What is this water for? (i.e. What is it to be used for?) |
| H: Bee nee hodi hemu. | This water is for drinking. |

2. atu 'to (purpose)'

You have already learned *atu* as 'about to, want to, intend to'. It also often introduces the purpose for a preceding clause. Here it can be translated as 'in order to', or simply 'to'.

- | | |
|--|--|
| . Hau baa eskola atu estuda portugés. | I go to school to study Portuguese. |
| . Alin baa loja atu sosa livru. | Younger brother/sister goes to the shop to buy books / a book. |
| . Tiu faan modo atu hetan osan. | Uncle sells vegetables to get money. |
| . Ita baa loja atu halo saida? | What did you go to the shop to do? |



Atu simply indicates that what follows a purpose, not that the purpose was necessarily achieved. So the following make good sense:

- | | |
|--|---|
| . Horiseik hau baa loja atu sosa livru, maibee loja taka tia ona. | Yesterday I went to the shop to buy books, but the shop was already closed. |
| . Ohin hau baa eskola atu buka hau nia alin, maibee la hetan. | Today I went to school to look for my younger sibling, but didn't find (him/her). |

3. hanesan 'like'

Hanesan is a verb meaning 'be alike, be the same'. It can be intransitive.

- | | |
|---|---|
| . Sira nain rua hanesan deit. | The two of them are the same. |
| . Inglés iha Austrália ho inglés iha Índia la hanesan. | English in Australia and English in India are not the same. |

It can also be used to say that two entities or two situations are alike, with one mentioned before *hanesan*, and one after it.

- . **Lian inglés iha Inglatera la hanesan** English in England is not the same as English in
lian inglés iha Índia. India.
- . **Iha nebaa malirin hanesan iha** There it's cold like in Canada.
Kanadá.
- . **Nia koalia portugés hanesan ema** She speaks Portuguese like Brazilian people do.
Brazíl.

It is frequently is used to introduce examples or instances:

- . **Hau gosta koalia hamutuk hanesan** I love talking together like this.
nee.
- . **Nia dadeer-dadeer haan aifuan,** Every morning he eats fruit, such as mango or
hanesan haas ka hudi. banana.
- . **Sira iha animál barak, hanesan** They have many animals, such as buffalo, pigs, goats.
karau, fahi, bibi.

Countries and continents

As you can see by the list below, most country names are similar to English. For many countries, some Timorese use the Portuguese name, while others are more familiar with the name in Indonesian.

Portuguese has many nationality-based adjectives, such as *portugés* (masculine) and *portugeza* (feminine), which are associated with more educated speech. Only the most common ones are listed below. In English such adjectives are written with a capital letter; in Portuguese they are not.

<u>English</u>	<u>Portuguese-based name</u>	<u>Indonesian</u>
Africa	Áfrika	Afrika
America	Amérika	Amerika
American (m/f)	amerikanu/a	
Antarctica	Antártika	Antartika
Arabia	Arábia; Arabi ¹	Arab
Asia	Ázia	Asia
Australia	Austrália	Australi(a)
Australian (m/f)	australianu /a	
Brazil	Brazíl	Brazil
Brunei	Brunei	Brunei
Burma	Birmânia	Birma
Cambodia	Kamboja	Kamboja
Canada	Kanadá	Kanada
China	Xina	Cina
Chinese	xinés / xineza	
Cuba	Kuba	Kuba
Dutch (m/f)	olandés / olandeza	Balanda ²
Egypt	Ejitu	Mesir
England	Inglaterra	Inggris
English	inglés	Inggris
Europe	Europa	Eropa
France	Fransa	Perancis
Germany	Alemanya	Jerman
Goa	Goa	
Greece	Gregu	Yunani
Guinea-Bissau	Giné-Bisau	
Hong Kong	Hong Kong	Hong Kong
India	Índia	India
Indonesia	Indonézia	Indonésia
Iran	Iraun	Iran
Iraq	Iraki	Irak
Ireland	Irlanda	Irlandia
Israel	Izraél	Israél
Italy	Itália	Itali
Japan	Japaun	Jepáng
Korea	Koreia	Korea

¹ Tetun *Arabi* refers either to Arabs or to Muslims; prior to the Indonesian invasion, the Muslim community in East Timor was of Arabic descent.

² Indonesian is *Belanda*; in Tetun, the pronunciation is often *Balanda*.

Macao	Makau	
Malaysia	Malázia	Malaysia
Mexico	Méxiku	Méksiko
Mozambique	Mosambike	
Netherlands, Holland	Olanda	Balanda
New Zealand	Nova Zelándia	Selándia Baru
North America	Amérika Norte	Amerika Utara
Philippines	Filipinas	Filipina
Portugal	Portugál	Portugal
Portuguese (m/f)	portugés / portugeza	Portugis
Russia	Rúsia	Rusia
Singapore	Singapura	Singapur
South America	Amérika Súl	Amerika Selatan
Spain	Espanya	Spanyol
Spanish	espanyól	
Thailand	Tailándia	Thailand
United States	Estadus Unidus	Amerika Serikat
USA	EUA	AS
Vietnam	Vietname	Vietnam



21. Ita nia isin lolon (*Our body*)

Objetivu

In this chapter you will learn to:

- Name some body parts and bodily functions
- Specify conditions ('if')
- Express 'instead' (*fali*)
- Report what someone said, using *dehan*



Liafuan foun

Body parts

isin	body, flesh, ...
isin lolon	body (of person)
ulun	head; boss
kabun	stomach
ain	leg, foot
raan	blood
ruin	bone
kulit	skin, peel, ...
teen	intestine; excrement

Transitive verbs

kaer	hold, grasp
hatudu	show, point to
hatete, hateten	tell, say

Intransitive verbs/expressions

moras	sick; hurt; in pain
hasai raan	have a blood test
mii	urinate
tee	defecate
soe bee	urinate (polite)
baa liur	go to the toilet (polite)
baa hariis fatin	go to the bathroom (polite)
fase fulan	menstruate
kaer liman	shake hands



Other

se	if
karik	perhaps, maybe
fali	again; instead
ou	or (formal)

Komentáriu kona ba liafuan foun

- ❖ *Isin* means something like 'the physical essence'. It includes:
 - the body of a person (in contrast to the *klamar* 'soul, spirit')
 - the flesh of a person, animal or sea creatures (in contrast to the *ruin* 'bones' and *kulit* 'skin')
 - bulbs and edible tubers; for instance the tuber of the cassava plant, as opposed to its stem or leaves
 - the edible parts of some other plants (e.g. *nuu nia isin* 'coconut meat')
- ❖ *Kulit* is very general, including skin (of people and animals), peel (of fruit), leather, hide, bark, eggshell, shells, and book covers.
- ❖ *Teen* 'excrement': Animal excrement can be identified by placing the animal name before *teen*: e.g. *karau teen* 'cow manure', *laho teen* 'mouse droppings'. Human faeces, however, cannot be referred to by such a compound (you don't say **ema teen*), instead you use an explicit possessive: e.g. *ema nia teen* 'human faeces', *bebee nia teen* '(the) baby's poo'.

- ❖ ‘Going to the loo’: As you might expect, Tetun has various alternatives for talking about bodily functions. The most straightforward ones are *tee* and *mii*; you might use these in medical consultations or talking about infants. A polite way to say you are going to the toilet is *Hau baa liur* ‘I’m going outside’. A politer alternative to asking where the *sentina* is, is to ask after the *hariis fatin* – it can however backfire if the toilet and bathing place are not the same.



Diálogu

Ismael moras

Ismael toba hela iha sala vizita.

Avoo: **Diak ka lae, Ismael?**

Ismael: **Aai! La diak, avoo.**

Avoo: **Nusaa?**

Ismael: **Hori-bainruak hau diak hela. Horiseik hau niaulun deit mak moras. Agora hau nia isin lolon moras hotu. Tanbaa nee mak ohin hau la baa servisu, i deskansa deit iha uma.**

Avoo: **Orsida o tenki baa hasai raan. O iha malaria karik.**

Ismael is lying down in the lounge room.

How are you, Ismael?

Oh, not good, grandma.

What’s up?

Two days ago I was still OK. Yesterday it was only my head that ached. Now my whole body hurts. It’s because of this that today I didn’t go to work, and am just resting at home.

Later you should go for a blood test. Perhaps you have malaria.

Kostumi

- ❖ Sexual love is expected to be expressed privately, with even hand-holding by couples in public being uncommon. It is however common for people of the same sex to hold hands in public, as a normal sign of (non-sexual) friendship.
- ❖ When someone is sick, there is no standard expression such as ‘I’m sorry to hear it.’ You certainly can’t use *Deskulpa* as a response. *Deskulpa* means ‘sorry for what I have done wrong, or for how I may be about to offend you’, and does not extend to ‘I’m sorry to hear your sad news.’ It is more common to give practical help, or to give advice.

Estrutura lingua nian

1. se ‘if’ and karik ‘perhaps’

Uncertainty can be expressed by *karik* ‘perhaps, maybe’. *Karik* usually comes at the end of a clause, although some people place it initially.

. **Nia ema Ermera karik.**

Perhaps she’s from Ermera.

. **Livru nee Joana nian karik.**

This book might be Joana’s.

. **Vivi dukur karik.**

Maybe Vivi is asleep.

. **Karik nia iha merkadu.**

Perhaps she is at the market.

The concept ‘if’ can be expressed in several ways. One way is to use the Portuguese conjunction *se*. (People in some districts use *kalo*, as in Tetun Terik.)

. **Se o la haan, orsida hamlaha.**

If you don’t eat, you’ll be hungry later.

. **Se nia hakarak baa, bele.**

If he wants to go, he can.

. **Se nia la baa, hau moos la baa.**

If she doesn’t go, I won’t go either.

Another is to show that the first clause is not certain, either by including *karik*, or simply by rising intonation.

- | | |
|---|---|
| . O la haan karik, orsida hamlaha. | If you don't eat, you'll be hungry later. |
| . Nia hakarak baa karik, bele. | If he wants to go, he can. |
| . Nia la baa, hau moos la baa. | If she doesn't go, I won't go either. |

Finally, it is reasonably common to combine two strategies, using both *se* and *karik* together in the one clause.

- | | |
|--|---|
| . Se o la haan karik, orsida hamlaha. | If you don't eat, you'll be hungry later. |
| . Se nia hakarak baa karik, bele. | If he wants to go, he can. |
| . Se karik nia la baa, hau moos la baa. | If she doesn't go, I won't go either. |

Polite suggestions, for instance during meetings, are often prefaced with *Se bele karik* 'Should it be possible'.

- | | |
|---|---|
| . Se bele karik, ita nain rua aban baa hasoru administradór. | If possible (I suggest) we two tomorrow go and visit the administrator. |
| . Se bele karik, senyór husu informasaun tan hosi doutór sira. | If possible (I suggest) ask for more information from the doctors. |

A common expression is *se lae* 'if not, otherwise, else':

- | | |
|---|--|
| . Sira iha uma koalia lian inglés, ou se lae lian português. | At home they speak English, or else Portuguese. |
| . Ita tau ikan moos diak, se lae tuna moos diak. | If we put in fish (into this recipe) that's fine; otherwise eel is fine too. |
| . Ita lalika lao dook; se lae ita bele moras. | You shouldn't walk far; otherwise you could get sick. |

2. *fali* 'instead'

As we saw earlier, *fali* can mean that something which happened before is happening 'again', or to indicate that movement is 'back to where one started from'.

- | | |
|--|---|
| . Nia foin sai ba merkadu. Orsida mai fali. | He's only just gone out to the market. He'll come back here soon. |
| . Ita sei deskansa, depois servisu fali. | We'll rest, and then work again. |

Now we'll look at some other uses, in which *fali* can sometimes be translated as 'instead'.

Fali can be used when there has been a change, with an event happening 'instead' of a related (but different) earlier one. For instance, one may first buy something and then sell it *fali*, first do primary school and then high school *fali*, first live in Dili and then move to live in Viqueque *fali*.

- | | |
|---|--|
| . Ami sosa rádiu iha Kupang, depois faan fali iha merkadu. | We buy radios in Kupang, then sell them again in the market. |
| . Hau eskola iha Baucau tinan neen. Depois hau eskola fali iha Dili. | I went to school in Baucau for six years. Then I was instead/further educated in Dili. |
| . Horiseik o lao ho apaa. Agora hau fali. | Yesterday you walked with dad. Now it's my turn. |

Finally, the new event may be not a repetition or change from an earlier event, but contrary to what was expected.

- . **Nia buka nia amaa, maibee hetan fali nia alin.**
- . **Labarik nee hanorin fali nia mestri.**
- . **Hau nia naran Atina. Maibee nia bolu hau Alita fali.**

He looked for his mother, but found his younger sibling instead.

This child is teaching his teacher (contrary to the expectation that teachers teach children).

My name is Atina. But he instead calls me Alita.

3. hatete 'tell' and dehan 'say'

Hatete means 'tell, inform, say'. It is often associated with giving instructions, information, invitations, or messages. *Dehan* is more neutral, as 'say' only.

- . **Nia hatete, "Sai hosi nee!"**

She told (him), "Get out of here!"



- . **Nia hatete ba sira, "La kleur, ema sei faan hau."**
- . **Hanesan ohin ami nia kolega hatete ona, ami husu deskulpa barak ba família nee.**

He told them, "Soon, someone/people will betray (lit. 'sell') me."

As our friend has just said, we ask this family for much forgiveness. (i.e. we sincerely apologise to this family)

Often *dehan* is used in combination with a preceding verb of speaking, to introduce a quote. (Such sequences are found in some older styles of English too, e.g. "And he spoke unto them, saying '...'")

- . **Hatete ba nia dehan "Hein lai!"**
- . **Nia hatete ba labarik nia amaa dehan "Labarik moras nee tenki deskansa lai."**

Tell him "Wait a sec!"

He told the child's mother, "This sick child has to rest now."



- . **Sira husu dehan, "Atu baa nebee?"**

They asked, "Where are you going?"

22. Iha nebee? (*Where?*)

Objetivu

In this chapter you will learn to:

- Express an object's location relative to other things: above, below, etc.
- Ask *nebee* 'which?'
- Talk about beginning something, using *komesa* and *hahuu*
- Express tentativeness using *tok*.



Liafuan foun

Locations

iha ... oin	in front of
iha ... kotuk	behind
iha ... laran	in, inside, amongst; during (time)
iha ... klaran	in the middle of, between
iha ... leet	in the space between; among
iha ... sorin	beside
iha ... sorin baa	on the other side of
iha ... sorin mai	on this side of
iha ... sorin loos	on the right of
iha ... sorin karuk	on the left of
iha ... liman loos	at the right hand of
iha ... liman karuk	at the left hand of
iha ... leten	on top of, above
iha ... okos	underneath
iha ... ninin	at the edge of
iha liur	outside

Nouns

xavi	key
-------------	-----

Directions

ba oin	forwards
ba kotuk	backwards
ba kraik	go downhill, downwards
ba leten	go uphill, upwards

Verbs

sees	move aside, turn
tuur	follow, attend, according to
komesa	begin
hahuu	begin

Other

nebee	which
liu hosi	via, by means of, through
tok	try, 'have a...'

Base nouns

oin	face
kotuk	back
laran	inside; 'heart' (seat of emotions, thoughts and character)
klaran	middle, centre
leet	space (between things)
sorin	side
sorin loos	right side
sorin karuk	left side
liman loos	right hand
liman karuk	left hand
leten	upper
ninin	edge

Example

Lao ba oin	Walk forwards
Fila ba kotuk	Turn around 180 degrees

komesa koalia	start speaking
hahuu haan	start eating

uma nebee?	which house?
mai liu hosi uma	come via the house
haree tok	have a look

Komentáriu kona ba liafuan foun

- ❖ The location terms are only used for entities that are perceived to have an inherent front and back, such as people, houses and televisions. The left and right sides are determined from the point of view of the entity itself; hence the left side of the house is that which is to one's left if one is inside the house facing the front. In English, by contrast, we can talk about something being 'in front of' a tree, where the tree's 'front' is the direction from which the speaker is looking. In English, too, we can say 'the left side of the house if you are facing it from the front' – in Tetun this would be *iha uma nia sorin loos*.
- ❖ *Iha ... nia liman loos/karuk* 'at the right/left hand side of', can be used only for specifying the right or left side of things that have *liman*, such as people or chairs.
- ❖ *Ninin* refers to the edges, borders or sides of something, such as a road, field, or lake; e.g. *estrada ninin* 'road verge, the ground along the side of the road', *bee ninin* 'shore'.
- ❖ There is no generic expression to mean 'outside of (something)'. 'Outside (the house)' is *iha liur*.¹
- ❖ *Tuir* includes the following:
 - follow: *tuir hau* 'follow me'
 - attend: *tuir misa* 'attend mass', *tuir kursu* 'do a course', *tuir reuniaun* 'attend a meeting', *tuir ezame* 'do an exam'
 - according to: *tuir kultura Timor* 'according to Timorese culture', *tuir hau nia hanoin* 'in my opinion', *tuir hau rona* 'according to what I heard'

Diálogu

(1) Ana buka nia xavi

- | | |
|--|---|
| Ohin Ana buka nia xavi, la hetan. Nia baa husu nia amaa. | Ana has looked for her key, without finding it. She goes and asks her mother. |
| Ana: Amaa hetan hau nia xavi ka? | Mum, have you seen my key? |
| Amaa: Lae. Ohin tau iha nebee? | No. Where did you put it (earlier today)? |
| Ana: Ohin hau tau iha meza leten nee, maibee hau buka tia ona, la hetan. | I put it on this table, but I've looked for it and haven't found it. |
| Amaa: Haree lai iha meza okos. | Look under the table. |
| Ana: La iha. | It's not there. |
| Amaa: Haree tok iha rádiu nia kotuk. | Have a look behind the radio. |
| Ana: La iha. | It's not there. |
| Amaa: Bolu tok Maria mai. | Call Maria over. |
| Ana: Maria, o haree hau nia xavi ka lae? | Maria, did you see my key? |
| Maria: Sín. Hau tau iha televizaun nia sorin, tanba ohin labarik sira foti lori baa halimar iha liur. | Yes. I put it beside the television, because earlier the children picked it up and took it outside to play with it. |
| Ana: Ah, iha ona. Obrigada! | Ah, I've got it. Thanks! |

¹ Many speakers cannot use the construction **iha...liur* to mean 'outside of...'; instead, *iha xikra nia liur* 'at cup POSSESSIVE outside' would mean 'the outside surface of the cup', while *iha odamatan liur* 'at door outside' would mean 'at (the) outside door' (with *liur* as a modifier).

(2) Mario husu dalan ba Lihbaulelo

Sesta kalan, Sonia hasoru Mario iha restoranti iha Dili.

Sonia: **Hai Mario. Aban ita atu baa nebee?**

Mario: **Hau hakarak atu baa vizita Joe sira iha Lihbaulelo. Maibee hau seidauk hatene dalan.**

Sonia: **Ita baa sae mikrolét iha Tasi Tolu. Depois, too kruzamentu iha Tibar, tuun iha nee.**

Mario: **Kruzamentu nebee?**

Sonia: **Estrada ida baa Liquiça, ida baa Ermera.**

Mario: **O, hau hatene. Joe hela iha uma nebee?**

Sonia: **Joe nia uma iha kruzamentu nee, iha liman loos.**

Mario: **Dook hosi estrada ka?**

Sonia: **Lae, nia uma iha estrada ninin.**

Mario: **Obrigadu. Hau hatene ona. Aban hau bele hetan.**

On Friday evening, Sonia meets Mario in a restaurant in Dili.

Hi, Mario. Where are you going tomorrow?

I would like to go and visit Joe and his mates in Lihbaulelo. But I don't know the way yet.

You go and catch a minibus at Tasi Tolu. Then when you reach the intersection at Tibar, you get off there.

Which intersection?

One road goes to Liquiça, one to Ermera.

Oh, I know. Which house does Joe live in?

Joe's house is at the intersection, on the right hand side.

Far from the road?

No, by the side of the road.

Thanks. I know now. Tomorrow I'll be able to find it.

Komentáriu kona ba diálogu

- ❖ When *sira* follows a noun identifying one individual, it means 'and the associated people'. So, *Joe sira* could be interpreted (depending on local knowledge) as 'Joe and family' or 'Joe and colleagues' or 'Joe and friends'.

Estrutura lingua nian**1. Location**

Note the following pattern:

Hau hamriik iha senyora nia oin.

I stand in front of *senyora*

Sira tuur iha hau nia kotuk.

They sit behind me.

Nia tuur iha Simão nia sorin.

He sits beside Simão.

Alin toba iha hau nia liman loos.

Younger sibling lies down on my right.

When you specify the location of someone or something relative to a particular person, you use the construction: *iha ... nia* LOCATION, where LOCATION is one of the location nouns listed in the vocabulary section. Notice that many, though not all, of these location nouns also refer to body parts; for instance, *oin* means 'face'.

Exactly the same pattern can be used when specifying location relative to an object:

Hau hela iha Loja Gloria nia kotuk.

I live behind the Gloria shop.

Sanan iha fogaun nia kotuk.

The saucepan is behind the stove.

Hau nia uma iha loja rua nia klaran.

My house is between two shops.

While the above examples need to have *nia*, it is more common to omit *nia* if the 'relative to' location is not a person, and is expressed by a single noun:

Labarik nee iha meza okos.
Livru nee iha meza leten.
Sira hein iha uma laran.
Kareta para iha uma oin.

The child is under the table.
 The book is on the table.
 They wait inside the house.
 The car stops/is parked in front of the house.

2. nebee ‘which’

To ask someone to choose from a limited number of options, place *nebee* ‘which’ after the noun. (Recall that *nebee* also means ‘where’).

Ita hela iha uma nebee?
Ita hanorin iha eskola nebee?
Ita sae kareta nebee?

Which house do you live in?
 Which school do you teach in?
 Which vehicle did you take?

To emphasise that you are asking the person to choose just one, use *ida nebee* ‘which one’.

Ita gosta livru ida nebee?
Ita sae kareta ida nebee?

Which (one) book do you like?
 Which (one) vehicle did you take?

Maria ema nebee?, however, asks about where Maria comes from, rather than which person she is. The answer could be, *Nia ema Same* ‘She’s from Same.’

3. komesa, hahuu ‘begin’

Komesa and *hahuu* both mean ‘begin, commence, start’. In everyday spoken Tetun in Dili, the Portuguese loan *komesa* is more common. *Hahuu* is the original Tetun word, and is more common in liturgical, rural and some written contexts.

Both can occur in much the same constructions as in English. They often occur with a following verb, stating what is starting:

Horiseik ami komesa hanorin.
Nia hahuu koalia ho sira.
Nia komesa lee.

Yesterday we started teaching.
 He started talking with them.
 She started reading.

However the activity being started can also be expressed as a noun phrase which comes after the ‘start’ verb:

Ita tenki komesa ita nia servisu ona.
Ami hahuu votasaun tuku hitu.

We must start our work now.
 We started the voting at seven o’clock.

Alternatively it can be the subject of ‘start’:

Udan komesa ona.
Servisu seidauk hahuu.

The rains have started.
 Work hasn’t yet started.

And, not surprisingly, you can leave out saying explicitly what it is that was started:

Mai ita komesa ona!

Let’s start.

4. tok ‘have a...’

Tok comes immediately after a verb, to indicate that the action of the verb is tentative, or is a try. It is often translatable into English using ‘have a ...’.

Nia iha ka lae? Baa haree tok!
Hemu tok! Midar ka lae?
Husu tok Maria.

Is she there or not? Go and have a look!
 Have a taste (of the drink)! Is it sweet?
 Try asking Maria.

23. Ita nia oin (*Our face*)

Objetivu

In this chapter you will learn to:

- Name body parts related to the face and head
- Deny statements using *laós* ‘not’
- Introduce a time expression with *bainhira* or *kuandu* ‘when’
- Express purpose using *para* ‘so that’
- Use perfective *tia*



Liafuan foun

Body parts

ulun fatuk	head
oin	face; front
matan	eye; source
tilun	ear
inus	nose
ibun	mouth
nehan, nihan	tooth
fuuk	hair (of head)
nanaal	tongue
hasan	cheek
hasan rahun	beard, moustache
kakorok	neck, throat
kakutak	brains



Other nouns

sasuit	comb, hairbrush
eskova	brush

Transitive verbs

tata	bite
nata	chew
tesi	cut
kose	wipe, rub
sui	comb, brush (hair)

Intransitive verbs/adjectives

kabeer	smooth
sabraut	messy
hadia-an	tidy oneself up

Other

laós	not, indeed not
para	so that, in order to
bainhira	when, whenever
kuandu	when, whenever, if
tia, tiha	PERFECTIVE ASPECT, already

Komentáriu kona ba liafuan foun

- ❖ Beards and moustaches: For many people, *hasan rahun* includes both beards and moustaches. Others, however, interpret *hasan rahun* as ‘beard’, and use *ibun rahun* for moustache. (*Rahun* means something like ‘small particle’.)
- ❖ *Tesi* means to cut across the width of something, usually by a single chop or cut (as opposed to a slow sawing motion). For instance, you *tesi fuuk* ‘cut hair’, and *tesi liman kukun* ‘cut fingernails’, but hopefully nobody will *tesi kakorok* ‘behead’ you.
- ❖ *Kabeer* ‘smooth’ could describe such things as a smooth road, ironed clothes, combed hair or a smoothly-finished plaster wall. *Sabraut* ‘messy’ can describe such things as a messy room or clothes, inappropriate talk in a meeting, or singing that is out of tune or out of time.
- ❖ *Hadia-an* includes making oneself presentable: bathing, getting dressed, doing one’s hair, and applying makeup.

- ❖ *Eskova* includes many types of brushes: *eskova kose nehan* ‘toothbrush’, *eskova fasi ropa* ‘brush for washing clothes’, *eskova sapatu* ‘shoe brush’. Hairbrushes are usually included in *sasuit*.
- ❖ *Kose* involves a rubbing or wiping motion (often but not necessarily to and fro), for instance when brushing teeth (*kose nehan*), cleaning a surface (e.g. *kose didin lolon* ‘wipe clean the wall’), rubbing ointment onto skin (*kose aimoruk ba isin*), spreading butter onto bread (*kose manteiga ba paun*), or striking a match (*kose ahi*). It also describes cars which *kose malu* ‘scrape against each other’ as they go past.

Diálogu

Liman hodi halo saida?

Madalena hanorin nia oan kona ba nia isin lolon.

Madalena: **Adino, o nia ain ho liman hodi halo saida?**

Bernardino: **Ain hodi lao, liman hodi kaer.**

Madalena: **I matan ho tilun?**

Bernardino: **Matan hodi haree, i tilun hodi rona.**

Madalena: **Nehan hodi halo saida?**

Bernardino: **Nehan hodi nata hahaan.**

Madalena: **Diak! O halo saida para o nia isin bele moos hotu?**

Bernardino: **Hau kala-kalan hariis, i kose nehan. Baa tia sentina, tenki fasi liman.**

Madalena: **Diak loos. Agora o bele baa halimar ona. Hau tenki tein lai.**

Madalena teaches her child about his body.

Adino, what are your legs and arms for?

Legs are for walking, and arms/hands for holding (things).

And eyes and ears?

Eyes are for seeing, and ears for hearing.

What are teeth for?

Teeth are for chewing food.

Good! What do you do so that your body will be completely clean?

Every night I bathe, and brush my teeth.

Once I’ve been to the toilet, I have to wash my hands.

Very good. You can go and play now. I have to cook now.

Komentáriu kona ba diálogu

- ❖ Madalena asks: *O halo saida para o nia isin bele moos hotu?* Although this literally translates as ‘so that your body can be clean’, *para ... bele ...* is a common way of saying ‘so that (something) will (be the case).’

Estrutura lingua nian



1. laós ‘not’

Tetun has two basic ways of saying ‘not’. *La*, which you know already, is used to negate verbs and adjectives (e.g. *la baa* ‘not go’, *la diak* ‘not good’).

The second negator is *laós*. (It is either stressed on the ‘o’, or given equal stress on both vowels.) *Laós* can negate almost anything.

. Nee laós loja. Lae! Nee Senyora Rita nia uma.	This isn't a shop. No! It's Mrs Rita's house.
. Nia laós hosi Amérika, maibee hosi Australia.	He's not from America, but from Australia.
. Amaa servisu loro-loron. Laós nia deit, maibee ami hotu.	Mother works every day. Not just her, but all of us (do).
. Nia mak husu ajuda. Laós hau mak husu.	It was him who asked for help. It wasn't me.
. Nia laós rona deit. Nia moos haree ho matan.	He didn't just hear (about it). He also saw (it) with his own eyes.

As the examples above show, *laós* tends to be strongly contrastive. Very often, the statement which is denied is immediately preceded or followed by a statement which is claimed to be true.

2. bainhira, kuandu 'when, whenever'

There are three main ways of saying that two events occur at the same time, namely using the conjunctions *bainhira* 'when, whenever' or *kuandu* 'when, whenever, if', and simply putting two clauses together.

. Bainhira nia sae mikrolét, nia haree hau.	When she got onto the minibus, she saw me.
. Kuandu nia sae mikrolét, nia haree hau.	(ditto)
. Nia sae mikrolét, haree hau.	(ditto)
. Bainhira hau too uma, apaa toba hela.	When I reached the house, dad was sleeping.
. Kuandu hau too uma, apaa toba hela.	(ditto)
. Hau too uma, apaa toba hela.	(ditto)
. Bainhira ema halo festa, sira sempre dansa.	When people have parties, they always dance.
. Kuandu ema halo festa, sira sempre dansa.	(ditto)
. Ema halo festa, sempre dansa.	(ditto)

Bainhira is often pronounced and written *wainhira* in church and other formal situations, just as it is in Tetun Terik.

3. tia 'already'

Tia comes after action verbs to indicate that the activity has been completed. It is often used with actions which have a clearly defined end-point, to indicate that the end-point was successfully reached. *Tia* is traditionally spelled 'tiha', although almost always pronounced 'tia'.

. Sira oho tia nia.	They killed him. (i.e. he died – it wasn't an unsuccessful attempt to kill him.)
. Hein lai! Hau nia xapeu monu tia.	Wait a sec! My hat has fallen off.
. Hau nia kafee nakfakar tia.	My coffee has (all) spilled.

Many people use *tia* when giving instructions and issuing invitations to do something now.

. Tuur tia!	Have a seat. ¹
. Soe tia deit!	Just throw (it) out!
. Lori susubeen baa hamanas tia.	Take the milk and heat it up (now).

Some speakers use *tia* a lot to mean 'having done ...', or 'after ...'. This is particularly common for speakers influenced by Tetun Terik, including those from the south coast and those speaking in a liturgical or formal context.

¹ In writing, this is ambiguous between *tia* meaning 'already' and *tia* meaning 'aunt'. However in speaking, there is a difference in intonation and stress.

. Sira foo osan ba Nuno. Nia simu tia osan,
baa tau iha banku, osan nee falsu!

They gave Nuno money. Having received the money, he went and put it in the bank, and (it turned out that) the money was counterfeit!

. Sira hotu haan too bosu. Haan tia, sira moos
fahe malu.

They all ate until they were satisfied. Having eaten, they went their separate ways.

. Senyór Marco koalía hotu tia, Senyora
Alexandra mak koalía tan.

Once Mr Marco has finished speaking, it was Mrs Alexandra who spoke next.

This use of *tia* is further illustrated in the text below.

Tekstu (text)

In this text, recorded in 2001, Patricia Magno (then 13 years old) talks about a typical school day.

Hau nia naran Patricia Magno. Eskola iha Amu Jezuita sira. Hau dadeer-saan hadeer mai, baa tia misa. Sai hosi misa mai, halo servisu. Hotu tia, loraik fali, baa eskola. Eskola tama tuku rua ho balu, sai tuku haat ho balu. Sai hosi eskola, baa fali igreja. Sai hosi igreja mai, tuku lima ho balu. Kalan fali, hau mai haree televizaun. Depois, hau baa haan. Haan tia, baa toba.

Translation:

My name is Patricia Magno. I am being educated by the Jesuit fathers. In the morning I get up, and go to mass. Coming out of mass, I do some work. After that, when it is afternoon, I go to school. I start school at 2.30 and finish at 4.30. When I come out of school, I go back to church. I come out of church at 5.30. In the evening, I come and watch television. Then I go and eat. Having eaten, I sleep.

Note that the speaker quite often repeats the end of one sentence at the beginning of the next; for instance *haan* ‘eat’ is repeated in the last sentence. This type of ‘head-tail’ repetition is characteristic of most good story-telling in Tetun Terik, and is also common amongst some speakers of Tetun Dili. It is however not used in writing.

24. Deskreve ema (*Describing people*)

Objetivu

In this chapter you will learn to:

- Describe a person's appearance and age
- Make comparisons using *liu*
- Negate informally using *la ... ida*
- Use expressions like *isin lotuk* 'slim'

Liafuan foun

Adjectives

naruk	long (of horizontal things)
aas	tall
badak	short
ain aas	tall (of person)
ain badak	short (of person)
isin boot	big, wide (of person)
bokur	fat
isin lotuk	slim (of person)
krekas	thin
aat	bad, out of order
bonitu	handsome (of males)
bonita	pretty (of females)
jeitu	attractive ²
oin aat	ugly (of person's face)
matenek	clever; well-mannered
beik	stupid; ill-mannered

oi-oin
konfuzauun
foin-sae



various
 confused; confusion ¹
 young adult (e.g. 17 up)

Nouns

ema boot, em-boot	VIP, government leader
ema boot	adult
ema kiik	the common people
povu	the people, commoners, civilians
ókulu	spectacles, glasses
katuas	mature man
ferik	mature woman

Adverbs

keta-ketak	separately, individually
liu	very, more, most



¹ This is from a Portuguese noun (*confusão*), but is used in Tetun as both a noun 'confusion' and adjective 'confused'.

² *Jeitu* is also a noun meaning 'manner, way, style; skill'.

Komentáriu kona ba liafuan foun

- ❖ *Aat* includes ‘bad; damaged, out of order, broken, useless; evil’.
- ❖ *Bonitu / bonita*: In Tetun (unlike Portuguese) these are used only to describe people. Although Portuguese adjectives are nearly always borrowed in the masculine form (which usually ends in ‘u’ in Tetun spelling), this is an exception, with the Portuguese masculine describing males, and the feminine *bonita* used for females.
- ❖ Thin/slim: It is fine to be *isin lotuk* (lit. ‘slim body’), since this may be your build. However it is not good to be described as *krekas*; this is associated with under-feeding or illness.
- ❖ Big/fat: *Isin boot* describes someone who is large width-ways, whether due to fat, muscle, or being big-boned. *Bokur* is an adjective meaning ‘fat’ (*Ema nee bokur loos!*), as well as ‘fertile’ (of land). It is also a noun meaning ‘fat’ (as opposed to *isin* ‘meat’). People are often described as ‘fat’ who would in the West be considered slim, simply because the standards of comparison are so different.
- ❖ *Ema boot* or *em-boot* are distinguished senior people or VIPs within government, while *ema kiik* ‘little people’ or *povu* ‘the people’ can be used to refer to those who have no power or prestige. *Ema boot* (but not the short form *em-boot*) also refers to adults as opposed to *labarik* ‘children’.
- ❖ In Tetun, the same terms are used to describe quickness to learn, quickness to obey authorities, and those who have received formal education. *Matenek* ranges through ‘intelligent, clever, wise; educated; well-mannered’. Its antonym *beik* means ‘stupid, slow learner; uneducated; ill-mannered, unwise, unable to distinguish right from wrong’.
- ❖ To say that someone is ‘old’, use *Nia katuas ona* for men, and *Nia ferik ona* for women. These expressions are usually interpreted as meaning that the person is over about 50 years; however they can also simply mean that the person is married. Both *katuas* and *ferik* can also be used as informal terms to refer to senior people whom one respects, such as your boss, your parents, or even your husband or wife. Respected senior figures such as President Xanana are also often referred to as *katuas*.
- ❖ Stages of life: Previous chapters already included *bebee* ‘baby’, *labarik* ‘child’, *klosan* ‘young single person’, *kaben nain* ‘married person’ and *ema boot* ‘adult’.

Diálogu

Ida nebee mak Frans? Ida nebee mak Simão?

Sonia koalia ho nia biin Ana.

Sonia: **Ana, ohin hau haree o koalia ho kolega nain tolu iha eskola oin. Maibee too agora hau sei konfuzaun kona ba sira. Ida nebee mak Frans? I ida nebee mak Simão?**

Ana: **Frans nee bokur i ain aas. Hatene ona?**

Sonia: **Hatene. Simão mak ida isin lotuk, tau ókulu nee ka?**

Ana: **Laós. Ida isin lotuk, tau ókulu nee naran Adino. Simão nee bokur, maibee ain badak.**

Sonia: **Ah, agora hau hatene ona. Frans ho Simão nee, bokur hanesan, maibee Frans ain aas, Simão ain badak.**

Ana: **Loos.**

Sonia is talking with her older sister Ana.

Ana, today I saw you talking with three friends in front of the school. But until now I'm still confused about them. Which one is Frans? And which one is Simão?

Frans is fat and tall. You know (which one he is)?

I know. Simão is the slim one who wears glasses is he?

No. The slim one who wears glasses is called Adino. Simão is fat, but short.

Oh, now I know. Frans and Simão are similarly fat, but Frans is tall, and Simão is short.

Correct.

Kostumi

- ❖ When describing people in Timor (e.g. in order to find their house, or check whether someone is a mutual friend), a major factor is usually their place of origin. e.g. *Nia ema Maliana* 'He's a Maliana person', or *Nia ema Jawa* 'She's Javanese'.
- ❖ In Timor it is common to make comments such as 'you are fat' or 'you have so much money', which would be considered inappropriately 'personal' in the West. Here being *bokur* is generally considered a good thing – any poor person can be thin! It also has connotations of contentment, and if you stay *bokur* while living with your host family, it is a sign that their cooking agrees with you.

Estrutura lingua nian

1. liu 'more' and 'most'

Liu means 'very, extremely, more, most'. (You have already learned it as a verb meaning 'pass'.) Note the following examples:

. No comparison:	Nia ain aas liu! Nia bokur liu!	She's really tall. He's really fat!
. Explicit comparison:	Nia ain aas liu hau. Nia bokur liu nia alin.	She's taller than I am. He's fatter than his younger sibling.
. Superlative:	Nia ain aas liu ita hotu-hotu. Nia bokur liu sira hotu-hotu. Nia mak ain aas liu. Nia mak bokur liu.	She's taller than all of us. He's fatter than all of them. She's the tallest. He's the fattest.

If there is no explicit comparison, you interpret *liu* as ‘very, more (than some unspecified standard)’. If there is a following comparison, it is interpreted as ‘more than’.

To make a superlative (‘the most’), you can either say that the person has the quality ‘more than anyone else’, or emphasise that this person is unique in having this quality. A common way to emphasise uniqueness is to use *mak*. For instance, *Nia mak matenek liu* literally means ‘It is she who is clever’, and by implication ‘Nobody else is clever like that.’

2. Age

As noted in an earlier chapter, there is no general question for asking someone’s age. Instead, you must guess at the relevant unit (years, months, weeks, etc.), and ask how many there are.

Alin tinan hira?

How many years old are you (*alin*)?

Hau tinan haat.

I am four.

It is also possible (but less common) to introduce the age with *iha* ‘have’.

Nia iha ona tinan rua-nulu.

She is already twenty years old.

Labarik nee iha fulan hira?

How many months old is this child?



Here is how you can compare ages:

See mak tinan boot liu?

Who is the oldest?

Nia tinan boot liu hau.

He’s older than I am.

Hau tinan kiik liu nia.

I’m younger than he is.

Nia tinan kiik, maibee isin boot ona.

He’s young in years, but already large in body.



3. *la ... ida* ‘not’

In writing, adjectives and verbs are negated by *la*. In informal speaking, however, it is common to put *la* before the adjective or verb, and *ida* (lit. ‘one’) after it.

Hau la baa ida.

I didn’t go.

Nia la bokur ida.

He’s not fat.

This *la ... ida* combination is mainly used when negating only a single word. You can’t use it together with tense-aspect words like *ona* (for instance, you can’t say **Nia la baa ona ida*).

Ida can also be paired with other words which have negative meanings, like *lakohi* ‘don’t want, refuse’ and *seidauk* ‘not yet’. However this is less common.

Sira lakohi baa ida.

They didn’t want to go.

Hau seidauk baa ida.

I haven’t been yet.

4. More on adjectives

In English you can stack several adjectives into a single noun phrase, for instance: ‘a big fat juicy steak’, or ‘a pretty brown-eyed, brunette teacher’. In Tetun, even having two adjectives within the one noun phrase is unusual, and more than that is very rare. If you want to describe someone or something using multiple adjectives, split it into several clauses, as shown in the dialogue.

It is even relatively uncommon to have numbers (other than *ida*) and adjectives within the one noun phrase. But when they do co-occur, the adjective comes first.

ema isin lotuk nain rua

two slim people

uma boot tolu

three large houses

When an adjective and *nee* or *ida* both modify the same noun, the adjective always precedes *nee* ‘this’, and usually precedes *ida*.

ema ain aas nee	this tall person
uma boot ida	a large house

5. *isin boot and related expressions*

Note that some descriptive terms consist of a body part noun followed by an adjective (e.g. *ain aas*, *oin aat*, *isin lotuk*). This is a common means of forming descriptive expressions in Tetun, and you will learn many more of them in the following chapters.

Many of these expressions can be used in two ways. In the first, they function just as single words do:

João nee isin boot loos.	This João is really fat/broad.
Martinho mak ema ain aas nee.	Martinho is the tall person.

In the second, the body part is part of the subject of the sentence, while the adjective is part of the predicate:

João nia isin boot loos.	This João is really fat/broad. (lit. João’s body is really fat.)
Uluk nia isin seidauk boot.	In the past he wasn’t fat/broad yet.

Cognate nouns ending in -mentu

<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
argumentu	argument	argumén
asesimentu	assessment	
departementu	department	departemén
dezenvolvimentu	development	
dokumentu	document	dokumén
ekipamentu	equipment	
envolvimentu	involvement	
esklaresimentu	explanation	
instrumentu	instrument	instrumén
investimentu	investment	investasi
maltratamentu	mistreatment	
medikamentu	medication	
monumentu	monument	monumén
movimentu	movement	
parlamentu	parliament	parlemén
planeamentu	planning	
regulamentu	regulation	regulasi
sentimentu	feeling(s)	
sofrimentu	suffering	
testamentu	testament	
tratamentu	treatment	
treinamentu	training	

A possible surprise in this category is:

elementu subordinate (in the police or military); e.g. *hau nia elementu sira* ‘my staff’

As evidence that Timorese recognise this relationship between Portuguese and English words, note *environmentu* – this word is a new (and not particularly well accepted) invention based on English ‘environment’; the Portuguese loan is *meiu ambiente*, while the Indonesian equivalent is *lingkungan*.

25. Ropa ho kór (*Clothes and colours*)

Objetivu

In this chapter you will learn to:

- Talk about basic clothing and colours
- Intensify descriptions with ‘very’ and *demaís* ‘too (much)’
- Express ‘nobody, nowhere, nothing’
- Introduce complements of verbs using *katak* ‘that’
- Use *oinsaa* ‘how’



Liafuan foun

Nouns

ropa	clothes ¹
kalsa	pants
kalsa naruk	long pants
kalsa badak	shorts
kamiza	shirt (men’s style)
kamiza liman naruk	long-sleeved shirt
kamiza liman badak	short-sleeved shirt
bluza	blouse (women’s style)
kamizola	T-shirt
saia	skirt
vestidu	dress
xapeu	hat, cap
sapatu	shoe
sandália	sandal
xinelus	thongs, flip-flops (BR)
kuekas	underpants
kalsinya	panties
sutián	bra
meias	socks
relójiu	watch, clock
brinkus	earring(s)
feixu	hairclip
kadeli	ring
kelu	bracelet (single band)
pulseira	bracelet (made of links)
korenti	necklace, chain
alfineti, alfaneti	safety pin
sintu	belt
kór	colour

Colours

metan	black
mutin	white
mean	red
kinur	yellow
azúl	blue
verdi	green
modok	green
kór kafee	brown
kór moris	bright colour
kór maten	dull colour

Other adjectives

bokon	wet
maran	dry

Transitive verbs

hanoin	think; miss, pity
haluha	forget
troka	replace, exchange
tara	hang up
kesi	tie up

Adverbs

la-halimar	very
at-mate	very ²
demaís	too (excessive)
oinsaa	how, what is it like?

Other

katak	that (COMPLEMENTISER)
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¹ *Ropa* is from Portuguese. Tetun Terik *faru* is sometimes used, mainly for traditional women’s clothing.

² *At-mate* derives from *atu mate* ‘to death’, but the ‘u’ is usually dropped.

Komentáriu kona ba liafuan foun

- ❖ *Troka ropa* means to change one's clothes. *Troka osan* is to change money (for instance, of different currencies or different denominations).
- ❖ Hair colours: The options are *metan* 'black', *mutin* 'white, grey', or *mean*, with *mean* covering all colours of non-black non-aged hair.
- ❖ Skin colours: The basic options are *isin metan* 'dark' and *isin mutin* 'light', both being interpreted relative to the colour of other people in the environment. An intermediate 'light brown' option is *morenu* (for men) or *morena* (for women).
- ❖ 'Very big' can be expressed in many ways. So far you've had *boot loos* 'very big', and *boot liu* 'very big, bigger'. More informally, you can say *boot la-halimar* ('no-kidding!') or *boot at-mate* ('to-death!').
- ❖ 'Wear' is said in different ways depending on the item:
 - *hatais ropa* 'wear clothes', *hatais meias* 'wear socks'
 - *tau kadeli* 'wear a ring', *tau ókulu* 'wear glasses', *tau sapatu* 'wear shoes', *tau luvas* 'wear gloves', *tau relójiu* 'wear a watch', *tau brinkus* 'wear earrings', *tau sintu* 'wear a belt'
 - *taka xapeu* 'wear a hat'
 - *tara korenti* 'wear a necklace'
- ❖ *Demais* indicates that something is excessive: e.g. *boot demais* 'too big'.
- ❖ *Hanoin* covers a range of meanings. See below.

Diálogo

See mak buka Olivio?

Olivio foin fila hosi servisu.

Olivio: **Botardi, amaa.**

Amaa: **Botardi. Ohin o nia kolega ida mai buka o. Maibee hau la konyese nia, i nia la foo nia naran.**

Olivio: **Feto ka mane?**

Amaa: **Mane.**

Olivio: **Ema nee oinsaa?**

Amaa: **Nia ema foin-sae, ain aas, isin lotuk, metan. Nia fuuk badak.**

Olivio: **Nee Manuel dos Santos karik. Horiseik nia dehan nia atu mai buka hau. Nia hatais saida?**

Amaa: **Nia hatais kalsa naruk, kór metan. Nia kamiza kór azul. Nia dehan nia atu baa fali servisu.**

Olivio: **Entaun, laós Manuel, tanba Manuel seidauk servisu. Hau laduun hatene, ema nee see loos. Nia hatete saida?**

Amaa: **Nia dehan aban-bainrua nia sei mai fali.**

Olivio: **Entaun, hau hein deit.**

Olivio has just returned from work.

Good afternoon, mum.

Good afternoon. Today a friend of yours came looking for you. But I don't know him/her, and he/she didn't give his/her name.

Male or female?

Male.

What did this person look like?

He's young, tall, slim, dark. He has short hair.

Perhaps it's Manuel dos Santos. Yesterday he said he would come to look for me. What was he wearing?

He was wearing long pants – black. His shirt was blue. He said he would go back to work.

In that case, he's not Manuel, because Manuel isn't working yet. I don't really know, who this person would really be. What did he tell you?

He said he'd come again some time.

In that case, I'll just wait (for him).

Estrutura lingua nian

1. Nobody, nowhere, nothing

The usual way to say 'nobody', 'nowhere' or 'nothing' in Tetun, is to say 'somebody', 'somewhere' or 'something', and then negate the clause. Here are some examples:

Ema ida la haree.

Nobody saw (it).

Buat ida la iha.

There was nothing (there).

Hau la haree buat ida.

I don't see anything / I see nothing.

Hau la baa fatin ida.

I didn't go anywhere. / I went nowhere.

Nia la hasoru ema ida iha dalan.

He didn't meet anyone on the way. / He met nobody...



2. katak 'that'

Katak translates 'that', and introduces complements for a wide range of verbs, including verbs of speaking, thinking, knowing, seeing, hearing, and feeling. Here are some examples:

. **Sira dehan katak ami tenki koalia portugés iha uma, para bele aprende lalais.**

They said that we had to speak Portuguese at home, so that we would learn it quickly.

. **Sira hatene katak feto iha direitu hanesan mane.**

They know that women have rights the same as men.

. **Hau hanoin katak aban-bainrua Timor sei hetan independénsia.**

I thought that in future Timor would get independence.

. **Hau rona katak Atino moras.**

I heard that Atino is sick.

. **Nee hatudu katak ita bele ona uza tetun hodi hanorin.**

This shows that we can already use Tetun to teach.

In many cases, however – including all the examples above – *katak* can be omitted. It is easy for English-speakers to overuse this word.

One word which takes on a special meaning before *katak* is *hein*. In other contexts it means 'wait'. Sometimes people use *hein katak* to mean 'hope that'.³

. **Hau hein katak loron ida imi bele koalia tetun.**

I hope that one day you will be able to speak Tetun.

. **Ami hein katak ONU sei ajuda ami.**

We hope that the UN will help us.

Katak is also a verb meaning 'signify, mean'. It is used of words, expressions, stories or events meaning something. (It is not used for people meaning something.)

. **Demokrásia katak ema hotu-hotu bele koalia.**

Democracy means that everyone can speak.

. **Nee katak saida?**

What does that mean?

³ In Tetun Terik, *hein* does not have this sense of 'hope'. Presumably the extension in meaning is influenced by the fact that Portuguese *esperar* includes both 'hope' and 'wait'.

3. hanoin ‘think, miss’

Hanoin has a range of meanings. When it has an object referring to a person, it means ‘miss, think of, feel sorry for, pity (someone)’.

- | | |
|---|--|
| . Hau hanoin hau nia oan sira iha Australia. | I miss / think about / worry about my children in Australia. |
| . Hau sosa aifarina tahan hosi ferik nee, tanba hanoin nia. Ohin nia faan dadeer too lokraik, ema la sosa. | I bought cassava leaves from this old lady because I pity her. Today she was selling from morning until afternoon, but people didn’t buy (from her). |

It includes both ‘think, consider’ (an issue in a logical way) and ‘worry’ (about an issue, without necessarily seeking a way out).

- | | |
|---|--|
| . Kalan ami toba la dukur, tanba hanoin barak. | At night we can’t sleep, because we are worried. (e.g. about thieves coming in, ghosts, ...) |
| . O la bele hanoin barak. Problema nee sei diak. | Don’t worry so much! The problem will come good. |

With a clause as complement, *hanoin* means ‘think, consider’.

- | | |
|---|--|
| . Hau hanoin diak liu imi mai hela iha Timor deit. | I think you should just come and live in Timor. |
| . Hau hanoin (katak) nia la mai ona. | I think he won’t come any more. |
| . Hau hanoin katak o rona hau, maibee o la rona ida! | I thought you listened to me (i.e. would obey me), but you didn’t! |

Hanoin atu means ‘consider, intend to, think of’.

- | | |
|--|---|
| . Hau lakohi servisu ona. Hau hanoin atu eskola fali. | I don’t want to work any more. I’m thinking of going back to school/college/university. |
| . Hau hanoin atu sosa motór ida, maibee hau nia osan seidauk too. | I’m thinking of buying a motorbike, but don’t have enough money yet. |

Hanoin is also a noun, meaning ‘thought, opinion’. The usual way to say ‘in my opinion’, is *tuir hau nia hanoin* (lit. ‘follow my thought’).

- | | |
|---|--|
| . Tuir hau nia hanoin, ita baa Hera, diak liu. | In my opinion, it’s better if we go to Hera. |
| . Ita nia hanoin kona ba tetun nee oinsaa? | What (lit. ‘how’) is your opinion on Tetun? |

4. oinsaa ‘how’

Oinsaa occurs at either the beginning or the end of a sentence, to ask ‘how, by what means’.

- | | |
|--|--|
| . Hakerek ita nia naran oinsaa? | How do you write/spell your name? |
| . Oinsaa mak ita bele ajuda nia? | How can we help him? |
| . Oinsaa mak ita bele hetan osan atu selu eskola? | How can we get money to pay for schooling? |

At the end of a sentence, it can also be a general request for information, translatable as ‘how is it’, or ‘what is ... like’, or ‘tell me about it’.

. Festa hori-kalan nee oinsaa?	How was the party last night?
. Nia ropa oinsaa?	What are his clothes like?
. Ema nee oinsaa?	What does this person look like? / What is this person like?

On its own, *Oinsaa?* translates as something like ‘What’s up?’ It is much like *Nusaa?*, except that *Oinsaa?* is politer. (Someone who is irritated or angry is more likely to use *Nusaa?*)

Cognate nouns ending in -u or -a

Many Portuguese nouns and adjectives end in *-u* or *-a*. In many cases there is a clearly related English word with the same meaning.

<u>Portuguese</u>	<u>English</u>	<u>Portuguese</u>	<u>English</u>
<u>loan</u>		<u>loan</u>	
batizmu	baptism	mandatu	mandate
bomba	bomb	matemátika	mathematics
delegadu	delegate, representative	mekániku	mechanic
dentista	dentist	membru	member
depóztu	deposit	metru	metre (distance)
destinu	destiny	milímetru	millimetre
fanátiku	fanatic	momentu	moment
futuru	future	objetu	product
governu	government	pamfletu	pamphlet
grama	gram	produtu	product
grupu	group	promesa	promise
infraestrutúra	infrastructure	programa	program
inisiativa	initiative	sakrifísiu	sacrifice
jornalista	journalist	segredu	secret
kalendáriu	calendar	serámiku	ceramic
kamelu	camel	siénsia	science
kampanya	campaign	sintoma	symptom
kantina	canteen	sistema	system
kapela	chapel	sosialista	socialist
kilograma	kilogram	sufiksu	suffix
kilómetru	kilometre	susesu	success
kolonialista	colonialist	suspeitu	suspect (e.g. in a crime)
komunista	communist	tópiku	topic
konflitu	conflict	tráfiku	traffic
kongresu	congress, conference	turista	tourist
konsertu	concert	ultravioleta	ultraviolet
kontaktu	contact	vazu	vase
kultura	culture	verbu	verb
lejislativu	legislative	veteranu	veteran
lista	list	vitamina	vitamin

Note that while *vitamina* technically means ‘vitamins’, in general usage it means ‘vitamins, minerals and anything else in food that is good for health.’

Some words that are harder to guess at:

abortu	miscarry; miscarriage. This word <u>can</u> mean an intentional ‘abortion’, but rarely does.
kontratu	contract. This is also a verb meaning ‘bargain’.
	halo kontratu ‘bargain’, buka kontratu ‘buy and sell, act as a middleman’
kultu	Protestant church service
polítika	policy; politics
viola	guitar

26. Saúdi 1 (*Health*)

Objetivu

In this chapter you will learn to:

- Talk about sickness and health
- Specify cause and effect using *halo*
- Use *senti* 'feel'
- Express immediacy using *kedas*



Liafuan foun

Nouns

aimoruk	medicine
doutór / doutora	doctor (male / female)
enfermeiru / -a	nurse (male / female)
malária (I)	malaria
malária (P)	malaria
reseita	prescription; recipe
apotík (I)	pharmacy, private clinic
farmásia (P)	pharmacy
klínika (P)	clinic
puskesmas (I)	local government health clinic
klínik (I)	clinic (private or church-run)

Adverbs

beibeik	often, always, continually
duni	indeed
kedas, kedan	immediately
nee duni	so, therefore

Intransitive verbs/adjectives

isin diak	healthy, well
isin manas	have a fever
muta	vomit
bedoko	fever-induced shivering
isin malirin	illness-induced cold
baa konsulta	go for a medical consultation
daet	contagious, spread to others

Transitive verbs

sona	stab, pierce, give an injection
halo	cause; make; do
senti, sente	feel

Komentáriu kona ba liafuan foun

- ❖ *Hemu aimoruk* 'take medicine': Any medication taken by mouth is 'drunk' in Tetun.
- ❖ *Sona* 'stab, pierce' is used both for stabbing someone with a knife or spear, and for giving them an injection. (And you thought Americans had reason to fear injections!) It sounds the same as the verb 'fry'.
- ❖ The usual way to say you are going for a medical check-up or consultation is to say *Hau baa konsulta*. For non-medical people, the word *konsulta* is mainly used in this expression.
- ❖ The most commonly heard term for 'malaria' is *malária* (with stress on the 'i'), a term which fits the usual stress patterns of Tetun, and is identical to the Indonesian word. The alternative Portuguese loan is *malária* (with stress on the 'a'). Many people use these terms loosely, for illnesses that look to them like malaria even if there has been no medical diagnosis. An alternative non-technical term is *bedoko*, which describes the fever-induced shivering associated with malaria. A related symptom is *isin malirin*, an illness-induced feeling of cold.

- ❖ What is a ‘clinic’? At this stage Indonesian terms are still the most widely used, with *puskesmas* being a local government-run clinic, and *klinik* being church or private clinics. The Portuguese term is *klínika*.
- ❖ Clinically-diagnosed malaria is assigned one of three levels, identified as one, two or three *krús* ‘cross’, with three being the most serious.
- ❖ A pharmacy, where one can obtain medicine, is known by either the Portuguese loan *farmásia* or (more widely) by the Indonesian loan *apotík* (alternatively pronounced *apoték*, or *apotik*, with stress on the ‘o’). *Apotík* also describes private medical clinics, which are usually open in the afternoon and evening.
- ❖ *Hau isin malirin* means I feel cold as a result of illness. If I am cold as a result of being in a cold place, I would say simply *Hau malirin*.
- ❖ *Daet* means to spread to others (of an illness); e.g. *Moras balu bele daet hosi ema ida ba ema ida liu hosi mear* ‘Some illnesses can spread from one person to another by coughing’.
- ❖ *Duni* may be used to indicate that a statement really is true – contrary to what someone might have said or expected. For instance, if someone suggests you didn’t go to school today, you could reply, *Hau baa duni!* ‘I really did go!’. Or if a student has questioned the necessity of studying, you could reply *O tenki estuda duni!* ‘You do indeed have to study!’ (Note that *duni* is also a verb meaning ‘chase’).

Diálogo

Armando isin diak fali

Rui hasoru nia kolega eskola uluk.

Rui: **Hai, Armando, botardi! Hau rona katak o moras. Loos ka?**

Armando: **Sín. Loos duni. Iha fulan rua liu baa, hau moras boot. Doutór dehan hau tenki toba iha ospítal loron lima.**

Rui: **Tanba saa tenki toba iha ospítal?**

Armando: **Tanba doutór dehan hau moras malaria. Krús tolu.**

Rui: **Ai! Krús tolu kedas ka? ¹**

Armando: **Sín. Isin manas loos, kosar beibeik, haan la diak, muta beibeik. Hau hemu aimoruk loron lima. Agora hau senti diak ona.**

Rui: **Nee diak.**

Rui meets his former school mate.

Hai, Armando, good afternoon! I heard that you are ill. Is that true?

Yes, it is indeed true. Two months ago, I was very ill. The doctor said I had to sleep in the hospital five days.

Why did you have to sleep at the hospital?

Because the doctor said I had malaria. Three crosses.

Wow! Three crosses!?

Yes. I had a high fever, sweated constantly, could hardly eat (lit. ‘ate not well’), kept vomiting. I took medicine for five days. Now I feel well again.

That’s good.

¹ Here *kedas* indicates surprise; to Rui it is as if the severe malaria suddenly appeared out of nowhere.

Kostumi

- ❖ When visiting sick people, whether at home or in hospital, it is appropriate to bring some suitable food (e.g. powdered milk or biscuits to the hospital, or fruit to the home). Do not bring flowers, as they are associated with death rather than well-wishes. There are no particular words to say; you could, if this is your practice, say that you will pray for their swift recovery (e.g. *Ami reza para ita diak lalais.*)

Estrutura lingua nian

1. halo 'cause'

Note the following examples:

- | | |
|---|---|
| . Servisu nee halo hau kole la halimar. | This work makes me really tired. |
| . Aimoruk nee bele halo ita muta. | This medicine can make you vomit. |
| . Moras malária halo labarik barak mate. | The malaria illness kills many children (lit. 'makes many children die'). |
| . Nia tau masin midar barak, hodi halo kafee nee midar. | He put in lots of sugar, to make this coffee sweet. |

This construction is virtually identical to that found in the English translation: any caused situation can be introduced by *halo* like this.

Alternative means of expressing cause and effect are taught in chapter 28.

2. senti 'feel'

Traditionally one doesn't draw a distinction between 'being sick' and 'feeling sick', or 'being angry' and 'feeling angry'. This is consistent with the observation that Tetun sickness terms are all symptomatic (i.e. expressions of what you feel) rather than diagnostic (i.e. statements as to what a specialist tells you is the matter). Thus *Hau moras* could be translated as either 'I am sick' or 'I feel sick'. This is still the most common way of talking about illness.

However, as a result of Portuguese influence one can also say *Hau senti moras* (lit. 'I feel sick'). Here are some other examples of *senti*.

- | | |
|--|---|
| . Nia senti la diak. | He feels unwell / unhappy. |
| . Hau senti kabun moras. | I have a stomach ache / diarrhoea. |
| . Nia senti kontenti, tanba liu ezame. | He feels happy, as he passed his exams. |

Some people also use *senti* in the sense of 'think, feel, suspect', but this isn't common.

- | | |
|---|---|
| . Hau senti katak ida nee importanti liu. | I feel that this (issue) is very important. |
| . Hau senti imi ohin la baa eskola karik. | I suspect you didn't go to school today. |

3. kedas 'immediately'

Kedas 'immediately, straightaway' occurs immediately after the verb, preceding the object (if any).

- | | |
|---|---|
| . Ita tenki baa kedas ospital, tanba o isin manas loos. | We must immediately go to hospital, because you are very fevered. |
| . Bainhira hau rona dehan hau nia oan moras, hau fila kedas ba uma. | When I heard (someone) say my child was ill, I immediately returned home. |
| . Nia hemu aimoruk nee, diak kedas. | (When) she took the medicine, she was immediately well. |

It is also used after time expressions, to mean ‘even at that very time’.

- . **Tanba ami tauk, ami fila mai Dili** Because we were afraid, we returned to Dili that very
 kalan nee kedas. night.
- . **Hau baa Hera agora, hau fila kalan** I’ll go to Hera now, and return this very evening.
 nee kedas.
- . **Uluk kedas, nia isin boot.** Even in the past, he was large.

Kedas is also used to mean ‘in advance’ (chapter 39).

27. Saúdi 2

Objetivu

In this chapter you will learn to:

- Specify more symptoms
- Mention frequency ('once a day')
- Use *rasik* to emphasise 'oneself; in person'
- Specify who something is done for, using *ba* or *mai*



Liafuan foun

Nouns

been liquid, sap

Intransitive verbs/adjectives

halai run, run away
oin halai dizzy
ulun moras have a headache
ulun fatuk moras have a headache
kabun moras have a tummy ache, diarrhoea
metin firm, tight
inus metin have a blocked nose
inus been have a runny nose
tee been have diarrhoea
siin aching; sour
ain siin have aching legs
katar itchy

Intransitive verbs/adjectives

isin katar itch, have itchy skin
kosar sweat, perspire
kanek wounded; *Noun* wound
ain kanek have a wounded leg
matan aat blind
tilun diuk deaf
laran sae nauseous
mear cough
seluk other

Transitive verbs

hola fetch, buy

Adverbs

rasik own, self; in person

Komentáriu kona ba liafuan foun

- ❖ *Siin* describes an ache within the body, such as from arthritis or fever. It does not include a pain on the skin, or stiffness from unaccustomed exercise.
- ❖ Many of the above conditions are nouns as well as adjectives or verbs in Tetun. e.g. *Kanek* is an adjective in *Nia ain kanek* 'He has a wound on his leg', but a noun in *Ita tenki taka kanek nee* 'You must cover this wound.'
- ❖ *Matan aat* indicates blindness, not just poor eyesight. Most people use *matan delek* the same way, although some extend it to poor eyesight.
- ❖ Frustrating situations are often said to *halo hau ulun moras* 'give me a headache' – an expression comparable to 'make me want to pull my hair out'.

- ❖ *Hola* means primarily ‘fetch, get’, but is often used where in English one would say ‘buy’. It also means ‘marry’ or ‘take as a partner’ (even if not officially married); e.g. *Nia hola feto Los Palos* ‘He married a woman from Los Palos’. It is a common way to ask who someone married; e.g. *Nia hola ema nebee?* ‘Where is his wife from?’. However to talk about when someone married, use *kaben* ‘marry’ rather than *hola*; e.g. *Nia kaben hori-bainhira?* ‘When did he get married?’. *Hola* also means ‘have sexual intercourse with’ (even outside the context of marriage); e.g. *Moras nee daet ba nia bainhira nia hola malu ho feto luroon* ‘The illness spread to him when he had sex with a prostitute.’

Diálogu

Hola aimoruk

Senyora Zelia baa hola aimoruk hosi Senyór Gaspar iha farmásia.	Mrs Zelia goes and buys medicine from Mr Gaspar in the pharmacy.
Zelia: Botardi, senyór.	Good afternoon, sir.
Gaspar: Botardi, senyora. Ita presiza saida?	Good afternoon, madam. What do you need?
Zelia: Hau buka aimoruk ba labarik isin manas.	I’m looking for medicine for a fevered child.
Gaspar: Ita iha reseita ka lae?	Do you have a prescription?
Zelia: La iha.	No.
Senyór Gaspar foti aimoruk ida hodi hatudu ba Senyora Zelia.	Mr Gaspar picks up some medication to show to Mrs Zelia.
Gaspar: Aimoruk nee ba labarik fulan neen too tinan rua. Labarik moras nee tinan hira?	This medicine is for children aged six months to two years. How old is the sick child?
Zelia: Tinan ida ho balu.	One and a half years.
Gaspar: Entaun, hemu rua, loron ida dala ida. Haan kalan lai mak hemu.	In that case, take two once a day. Take it after the evening meal.
Zelia: Diak, obrigada.	OK, thanks.

Kostumi

- ❖ Native Tetun terms specify symptoms (e.g. *isin manas* ‘hot body’). For diagnoses, Portuguese or Indonesian loans are used (e.g. Portuguese *malária* or Indonesian *malaria* ‘malaria’). With the exception of malaria, many disease names are not well understood by the general population, and health professionals would in any case not normally tell their patients what the diagnosis is.

Estrutura lingua nian

1. Frequency: loron ida dala tolu

The following illustrate how frequency, of the type ‘twice a day’, is typically specified in Tetun.

- | | |
|---|--|
| . Hemu aimoruk nee, loron ida dala tolu. | Take this medicine three times per day. |
| . Ami haan naan fulan ida dala rua. | We eat meat twice a month. |
| . Nia fila ba Australia tinan rua, dala ida deit. | He returns to Australia only once every two years. |
| . Ami halo eleisaun tinan lima, dala ida. | We have an election once every five years. |

2. rasik ‘own, self; in person’

Rasik emphasises that it is the person talked about who has/does/is something, as opposed to someone else.

Together with a possessive, it can sometimes translate as ‘his/her... very own’.

- | | |
|--|--|
| . Taksi nee hau nian rasik. | This taxi is my very own (not someone else’s, as you may have expected). |
| . Ida nee hau nia oan rasik. | This one is my own child (by birth, not adoption). |
| . Maria de Jesus nee hau nia amaa rasik. | This Maria de Jesus is my birth mother (as opposed to adopted mother or aunts whom I call <i>amaa</i>). |
| . Nee hau nia alin rasik. | This is my younger sister/brother (not a cousin whom I call <i>alin</i>). |

Combined with a noun or pronoun it can translate as ‘that person himself/herself – as opposed to someone else’, or ‘directly, in person – not via someone else’.

- | | |
|---|---|
| . Ami rasik la bele ajuda ita, maibee ami bele husu ajuda ba ema seluk. | We ourselves can’t help you, but we can ask for help from someone else. |
| . Nia família rasik mak hatete nunee. | It was his very own family that said this. |
| . Hau rasik mak hakerek surat nee. | I wrote this letter myself (nobody did it for me). |
| . Senyora tenki baa rasik; la bele haruka ema seluk baa. | You (<i>Senyora</i>) must go in person; you can’t send someone else. |
| . Diak liu koalia rasik ho nia. | How about you talk with him directly (not via an intermediary). |
| . Ami buka rasik hakaan; la iha ema ida foo. | We looked for food ourselves; there was nobody who gave (us any). |

3. ba/mai ‘for’

The usual way to say that something is done ‘for’ someone, is to use *ba* or *mai*. As you might expect by now, *ba* is used if the beneficiary is someone other than the speaker, and *mai* if the beneficiary includes the speaker.

- | | |
|--|--------------------------------------|
| . Amaa ohin tunu ikan ba apaa. | Mum baked fish for Dad today. |
| . Amaa, tunu ikan mai ami! | Mum, bake us some fish! |
| . Hau horiseik sosa livru ida ba Jorge. | Yesterday I bought a book for Jorge. |
| . Jorge horiseik sosa livru nee mai hau. | Jorge bought me this book yesterday. |

However, some people use *ba* for all beneficiaries, even if they include the speaker, just as is done in Tetun Terik. Such people would say:

- | | |
|--|--------------------------------------|
| . Amaa, tunu ikan ba ami! | Mum, bake us some fish! |
| . Jorge horiseik sosa livru nee ba hau. | Jorge bought me this book yesterday. |

When there is no other verb in the sentence (that is when the beneficiary phrase is the predicate), you always use *ba*, not *mai*, regardless of whether the beneficiary includes the speaker.

- | | |
|---------------------------|-----------------------|
| . Ikan nee ba ami. | This fish is for us. |
| . Saia nee ba hau. | This skirt is for me. |

28. Halo... (*Causing...*)

Objetivu

In this chapter you will learn to:

- Specify cause and effect using *halo* and *ha-*
- Front objects of clauses to topicalise or contrast them



Liafuan foun

Transitive derived verbs

habadak	shorten
habokon	wet (something)
hadia	repair, fix ¹
halao	conduct (e.g. meeting)
hamanas	heat up (something)
hamate	extinguish, turn off
hamaran	dry (something)
hametin	strengthen, make firm
hamoe	shame (someone)
hamoos	clean (something)
hasae	raise
hasai	remove
hatama	insert
hatoba	cause to lie down (e.g. a baby)
hatuun	lower
hatoo	pass on (e.g. a message)

Other transitive verbs

kona	touch; infect
-------------	---------------

Nouns

moskiteiru	mosquito net
susuk	mosquito
tanki	tank (e.g. for bathing water)

Adverbs

nunee	so, for this reason, thus
--------------	---------------------------

Intransitive verb/adjective roots

badak	short
bokon	wet
diak	good
lao	walk
manas	hot
mate	dead, die
maran	dry
metin	firm
moe	ashamed, embarrassed, shy
moos	clean
sae	rise
sai	exit, go out
tama	enter
toba	lie down
tuun	descend
too	arrive



Komentáriu kona ba liafuan foun

❖ *Kona* has various uses:

- strike (a target): *Polísia tiru milísia ida, kona nia ain.* 'The police shot a militia, and (the bullet) struck his leg.'

¹ Note that *hadia* has no final 'k', even though the root *diak* does.

- be correct (e.g. in guessing the answer to a riddle): *Kona ona!* ‘You’re right!’
- infect: Usually the subject is a serious illness such as leprosy or TB, and the object refers to the person who contracted the illness (e.g. *Lepra kona nia* ‘He got leprosy’). However sometimes the person is the subject, and the disease is presented as the object (e.g. *Nia kona lepra* ‘He got leprosy’) – this latter order is common in Tetun Terik, but only some speakers accept it as valid for Tetun Dili.
- *kona ho* means ‘suit, go well with’: *Kór ida nee kona ho ita nia isin* ‘This colour suits your skin.’
- *kona ba* means ‘about’: *Doutór hanorin kona ba tuberkuloze* ‘The doctor teaches about tuberculosis.’

Diálogu

Malaria

Iha lora sábadu, doutór Rui baa iha aldeia Nauner hodi hanorin kona ba moras malaria.

Doutór: **Dala ruma ita boot sira hetan malaria ka lae? Moras nee halo ita isin malirin bedoko.**

Ema: **Sín. Ami nia oan sira dala barak hetan moras hanesan nee. Buat nee moos dala ruma kona ami.**

Tiu João: **Ami bele halo saida para moras nee la bele kona ami?**

Doutór: **Moras nee mai hosi susuk. Susuk tata ita mak halo ita moras malaria. Nunee, ita tenki halakon susuk. Imi nia uma laran tenki hamoos loro-loron. Iha liur, foer tenki lori baa soe dook. Tanki iha hariis fatin tenki fasi semana-semana.**

Kalan atu toba, tenki uza moskiteiru para susuk la bele tata. Hatuun tia lai moskiteiru, depois hatoba labarik sira.

On Saturday, doctor Rui went to the village of Nauner to teach about malaria.

Do you sometimes get malaria? This illness makes you cold and shivery.

Yes. Our children often get sick like this. This illness (lit. ‘thing’) also sometimes hits us.

What can we do so that this illness won’t hit us?

This illness comes from mosquitoes. It is mosquitoes biting us that makes us sick with malaria. So, we have to get rid of mosquitoes. (You) must clean your houses every day. Outside, rubbish should be taken away and thrown a long way away. The tanks (for bathing water) must be cleaned every week.

At night when you are about to sleep, you must use mosquito nets so that mosquitoes can’t bite you. Lower the mosquito net, then put the children to sleep.

Kostumi

- ❖ Traditional Timorese understandings of health and sickness are very different to secular western understandings. Many modern Timorese hold to both traditional and medical beliefs, in various proportions. Illness and death are held to originate from many causes, including *Maromak mak bolu* ‘It was God who called him’, and *Ema mak halo* ‘It was someone who caused this illness’ (e.g. through black magic). People also take many other spiritual, social and physical factors into account. Once people trust you, you can potentially learn much about the diversity of Timorese beliefs by asking ‘why?’

Estrutura lingua nian

1. halo ‘cause’

You have already learned to say ‘cause’ using *halo* plus a clause. Here are two other alternatives, which can be used if the caused event is described by only a single word, such as ‘make it short’, or ‘make it beautiful’.

One is to use *halo* immediately followed by a single-word verb or adjective.

- | | |
|--|---|
| . Labarik sira nee <u>halo kole</u> hau. | These children tire me out. |
| . La bele <u>halo foer</u> hau nia ropa! | Don’t dirty my clothes! |
| . Hau la bele <u>halo moris</u> fali ema mate! | I can’t make a dead person come back to life! |
| . Sira <u>halo mate</u> ikan nee. | They caused the fish to die (e.g. by not feeding them). |

2. ha- ‘cause’

The other alternative is to add a prefix *ha-* to the verb or adjective, as shown in the *Liafuan foun* above. Here are some examples of *ha-* in use.

- | | |
|--|--|
| . Nia hatama osan ba banku. | He puts money in the bank. |
| . Nia hamate ahi. | He turned off the light/extinguished the fire. |
| . Estrada ba Taroman aat ona, tenki hadia. | The road to Taroman has been damaged, (people) must repair it. |
| . Hatuun hau nia sasaan hosi kareta laran lai! | Get my things down out of the vehicle. |

Some words can be used with both *halo* and *ha-* (e.g. *hamate*, *halo mate*), while others take only one or the other. In Tetun Dili, the number of verbs taking *ha-* is quite restricted. For instance, *hamoos* ‘clean (something)’ is common, but the usual way to say ‘dirty (something)’ is *halo foer*, not *hafoer*.²

3. Object fronting

As you know, the default order in Tetun clauses is ‘subject – verb – object’; e.g. *Hau haree nia* ‘I see her’. However, the object can also be placed in first position. Here are some examples from the dialogue, along with their equivalents in the default clause order. The objects are underlined so you can pick them out more easily.

- | | |
|---|---|
| . <u>Imi nia uma laran</u> tenki hamoos loro-loron. | (Imi) tenki hamoos <u>imi nia uma laran</u> loro-loron. |
| . Iha liur, <u>foer</u> tenki lori baa soe dook. | Iha liur, (imi) tenki lori <u>foer</u> baa soe dook. |

These examples illustrate one reason for putting the object first: it is the object and not the subject that is the primary topic of this section of speech. In the above examples, the topic of these sentences is cleanliness, and the speaker is more concerned that the house be cleaned and the rubbish be thrown out than in who actually does the cleaning or the throwing out. In fact, the subject is so unimportant that it is omitted altogether.

² The situation is complicated by the fact that in Tetun Terik, *ha-* can be added to numerous root words. So speakers who are more influenced by Tetun Terik will tend to use *ha-* more freely than other speakers do.

Here are some other examples. In these, the fronted object is contrasted with other things (fish with meat, Mambae with Tetun). Expressing such contrast is another common reason for fronting objects.

- . **Hau hakarak haan deit naan. Ikan** I only want to eat meat. I don't want to eat fish.
 hau lakohi haan.
- . **Sira koalia tetun deit. Mambae sira la** They only speak Tetun. They don't know Mambae.
 hatene.
- . **Hau gosta loos vestidu nee. Ida nebaa** I really like this dress. That one there (I) don't (like)
 laduun. so much.

29. Moris no mate (*Birth and death*)

Objetivu

In this chapter you will learn to:

- Talk about pregnancy, birth and death
- Express reciprocity using *malu* 'each other'
- Connect clauses using *mak* 'and only then'
- Express that someone has done something to him/herself, using *aan* or *an*
- Use *nafatin* 'continue, still'



Liafuan foun

Intransitive verbs/adjectives

isin rua	pregnant (people only)
tuur ahi	have a baby, give birth (people only)
moris	live, alive, be born
moris mai	be born
monu	fall
baku fila	overturn, capsize



Transitive verbs

hahoris	give birth (to)
xoke	crash into, shock
baku	beat, hit
hakoi	bury
tauk	afraid, fear
book	bother, irritate, tamper with
koko	test, taste, tempt, try
haruka	command; send

Nouns

Maromak	God
anju	angel
mate isin	corpse (human, before burial)
vida (P)	life
parteira (P)	midwife
bidan (I)	midwife
klamar	soul, spirit
mate klamar	ghost
aan, an	self
lia	traditional communion

Other

nafatin	continue, still
malu	each other



Komentáriu kona ba liafuan foun

- ❖ 'Having a baby': When talking about humans giving birth, the common expression is *tuur ahi*; some people also use the Portuguese loan *partu*. *Hahoris* is the normal term for animals giving birth; many Timorese consider it impolite to use this term for humans.
- ❖ *Baku* includes hit, slap, beat (e.g. with a stick); hit (a ball with a bat), beat (an egg); bounce (a ball). *Baku malu* is a generic term for a physical fight.
- ❖ *Klamar*: All humans (both living and dead) have a *klamar* 'spirit, soul'. People are often afraid of the *mate klamar* 'ghost' of those who have recently died.
- ❖ *Book*:
 - If you *book* something, it means you touch, move or tamper with it. So children may be warned: *Nee ema nian. O la bele book!* 'This is someone else's. You can't touch it.'
 - If you *book* someone, it means you bother, irritate, or bug them, for instance by talking to them when they are trying to concentrate.

- When people *book-an* (*an* = self), they are in motion, moving parts of their body or shifting position of their own accord: e.g. *Bebee komesa book-an* ‘The baby started to move around (e.g. kick, wave its arms).’
 - When you *book-an la diak*, it means that you are totally restricted, unable to do anything. This could be physical, or metaphorical; for instance when you are surrounded by enemies on all sides and cannot find a way of escape.
- ❖ *Koko*:
- As a transitive verb it includes: taste to see if food is cooked or tasty, test temperature of water; test sputum for illness; check blood pressure; test whether a student knows the lesson; tempt someone to do wrong.
 - *Koko* can also combine with a preceding verb (not a following one as in English) to mean ‘try, test’. It is quite often followed by *tok*. e.g. *Hemu koko tok tua nee* ‘Have a taste of this wine.’
- ❖ *Haruka* has two uses:
- Command, order (someone to do something): *Doutór haruka hau hemu aimoruk nee loro-loron*. The doctor told me to take this medicine every day.
 - Send (a person/letter/money...): *Nia ful-fulan haruka osan ba nia amaa* ‘He sends money to his mother every month.’
- ❖ *Lia* encompasses a range traditional communal events:
- *Lia moris*: engagements, marriages and all the associated gatherings and negotiations
 - *Lia mate*: all events associated with a death, including *hakoi mate* burial, *aifunan moruk* ceremony one week after a funeral, *ai funan midar* two weeks after the funeral, and *kore metan* which marks the end of the one-year mourning period
 - disputes and court cases, regardless of whether these are handled traditionally by the elders, or in less traditional ways by the police or courts.

Diálogu

Atu tuur ahi iha nebee?

Joana ho Irene hasoru malu iha ospítal, bainhira baa konsulta. Sira nain rua nee isin rua.

Joana: **Irene, o fulan hira ona?**

Irene: **Agora hau fulan walu ho balu.**

Joana: **O mai konsulta beibeik ka?**

Irene: **Hau mai ful-fulan. Hau hakarak tuur ahi iha ospítal.**

Joana: **Hau foin fulan tolu. Hau moos mai konsulta beibeik, maibee hau lakohi tuur ahi iha ospítal.**

Irene: **Tansaa?**

Joana: **Hau tauk, tanba ema barak mate iha nee. Kalan toba, hau tauk mate klamar! Tanba nee mak hau hakarak tuur ahi iha uma deit.**

Joana and Irene meet in hospital, while going for a check-up. The two of them are expecting.

Irene, how many months (pregnant) are you?
I’m eight and a half.

Do you keep coming for check-ups?

I come every month. I want to have the baby in hospital.

I’m only three months. I come for check-ups often too, but I don’t want to have the baby in hospital.

Why?

I’m afraid, because many people die here. At night when going to sleep, I’d be afraid of ghosts! That’s why I just want to have the baby at home.

Irene: **Ai, lalika tauk! La iha buat ida. Iha ospital diak liu, tanba parteira sira sempre mai haree ita. Se iha problema karik, sira bele ajuda lalais.**

Ah, there's no need to be afraid! There's nothing. It's better in hospital, because the midwives always come and check on us. If there are any problems, they can help quickly.

Kostumi moris nian

- ❖ Most women give birth at home. Timor has many more traditional birth attendants than modern midwives.
- ❖ Most Timorese believe that a mother and newborn baby must be kept very warm for a month. For instance, the mother bathes only in scalding hot water, and drinks only hot drinks. The traditional practice of keeping mother and baby in a closed room by a fire is presumably behind the expression *tuur ahi*, which now refers not only to this period after birth, but also to the birth itself. Traditionally mothers are expected to stay inside and are freed from most housework during this time.
- ❖ When visiting a mother and newborn baby, it is appropriate to bring a gift for the baby, such as clothes or baby soap. Do not bring flowers, as these are associated with funerals rather than births.

Kostumi mate nian

- ❖ After a death, the body is usually kept lying in state at the deceased's home for a day or two. A flag on the road outside the home (black for adults, white for young children) warns passers-by to be respectful at this time. Amongst strongly Portuguese-influenced people, you can shake hands and say *sentidus pézames* 'condolences' to the bereaved. With other people, there are no particular words to say to the bereaved, with sympathy being expressed by actions rather than words. Friends and relatives visit the home. As friends of the family, you can bring a packet of candles, and a little money in an envelope, both of which are put in their respective places near the body. Then a visitor normally stands quietly praying facing the body for a while, before being invited to sit down for a while and have a drink.
- ❖ When little children die, it is usual to say *Nia fila* (lit. 'He returns') rather than *Nia mate*. There is a fairly common belief that when infants die, they are sinless; hence deceased infants can be called *anju oan*, literally 'little angels'.
- ❖ Funerals can be an expensive business, to which the entire extended family contributes.

Estrutura lingua nian

1. malu 'each other'

Malu basically means 'each other'; it goes in the object, recipient or addressee positions in the clause. Here are some examples:

- | | |
|---|--|
| . Ami horiseik hasoru malu iha merkadu. | Yesterday we met each other in the market. |
| . Sira baku malu. | They had a fight (lit. 'beat each other'). |
| . Ami hela besik malu. | We live close to each other. |
| . Dulce ho Joana seidauk konyese malu. | Dulce and Joana don't know each other yet. |
| . Sira koalia ba malu, dehan 'Nia mate ona.' | They talked to each other, saying 'He's died.' |
| . Sira husu ba malu, 'Agora baa nebee?' | They asked each other, 'Where are you/we going now?' |
| . Sira foo osan ba malu. | They gave each other money. |

Malu can be used if the two or more participants are all doing the activity described by the verb to the other participants. For instance, *Sira baku malu* could mean that each was hitting the other.

However, unlike English 'each other', it can also be used if only one of the participants is doing the activity to the other, so long as both participants are of comparable status. For instance, *Ami hanorin malu* could be used of an adult privately teaching another adult, but not of an adult teaching children. And *Sira baku malu* could be used of a man hitting his wife when the two are arguing, but not of parents hitting children.

For a closely related construction with *malu*, see the next chapter.

2. mak (foin) 'and only then'

You have already learned *mak* in examples like this:

- | | |
|---------------------------------------|---|
| . Senyór José mak hanorin hau. | It is Mr José (not anyone else) who teaches me. |
| . Alita mak halo uma nee foer. | It is Alita who made this house dirty. |

Mak can also join a time expression or clause with a following clause. In this case it means 'and then; and only then'. It emphasises that the situation described in the second clause happens only if/after the condition expressed before *mak* comes true.

- | | |
|--|--|
| . Kinta mak nia baa. | It is next Thursday that she goes (not before then). |
| . Depois mak ami sei bolu fali imi. | It is only after that, that we will summon you again. |
| . Orsida mak hau sei ajuda. | I'll help later (not now). |
| . Nia moras mak mate. | She died only after being ill. (The implication is that it was the illness that caused her death.) |

It is common for the clause before *mak* to include *lai*, and/or for the clause after *mak* to include *foin*. Both further emphasise that the situation presented in the first clause must happen first, before that presented in the second clause can or will happen.

- | | |
|--|---|
| . Ita haan lai, mak baa. | We'll eat first, and only then will we go. |
| . Hau baa iha nebaa mak foin husu. | I'll go over there and only then ask. (I won't ask here now.) |
| . Nia tinan lima lai, mak foin bele baa eskola. | She must be five years old before she can go to school. (She can't go earlier.) |
| . Ami baa hela iha Portugal mak foin aprende português. | We only learned Portuguese after going to live in Portugal. |

Mak nee deit is a common expression meaning something like 'That's all'. It indicates that an interview or meeting is finished, or that someone telling a story or giving an explanation has finished it.

3. *aan*, an reflexive ‘*himself, herself...*’

There are several ways in Tetun of saying that a person did something to him/her self. Here are some examples, all meaning ‘He killed himself’:

- . **Nia oho nia *aan*.**
- . **Nia oho-*an*.**
- . **Nia oho nia *aan rasik*.**
- . **Nia oho-*an rasik*.**

Aan is a noun meaning ‘self’, and in this construction is always preceded by a possessive pronoun. The short unstressed form *an* is instead attached directly to the verb (as a ‘clitic’). Here are some more examples.

- | | |
|--|--|
| . Hau baku hau nia <i>aan</i>. | I beat myself. |
| . Ami uza kareta nee ba ami nia <i>aan</i>. | We use this car for ourselves (i.e. for private use). |
| . Fransisco foti nia <i>aan rasik hanesan prezidenti ida</i>. | Francisco made himself president (nobody appointed him). |
| . Hau tenki hadia-<i>an lai</i>. | I’ll must get ready/dressed/tidied up first. |

Recall from chapter 27 that *rasik* emphasises that it is the person talked about who has/does/is something, as opposed to someone else. So it is not surprising that *rasik* is often used in such reflexive sentences.

4. *nafatin* ‘*continue, still*’

Nafatin means something like ‘continue to be, still; always, perpetually’. That is, it talks about the continuation of an action or state which has commenced earlier. It comes after the verb or at the end of the clause.

- | | |
|--|---|
| . Sira hela <i>nafatin</i> iha Dili. | They still live in Dili. |
| . Se organizasaun nee hakarak lao ba oin <i>nafatin</i>, tenki servisu hamutuk. | If this organisation wants to continue to advance, we must cooperate. |
| . Ami halai <i>nafatin</i> too Katedrál. | We kept running to the Cathedral. |
| . Ema nee sempre halo sala, maibee hau hadomi <i>nafatin</i> nia. | This person always does wrong, but I still keep loving him. |

Nafatin often co-occurs with *sei* ‘still’, which comes before the verb.

- | | |
|--|---|
| . Reinaldo sei servisu <i>nafatin</i> iha Corpo da Paz. | Reinaldo is still working at Peace Corps. |
| . Ami sei uza <i>nafatin</i> sistema ida nee. | We are still using this system. |



Cognate nouns ending in -nsia

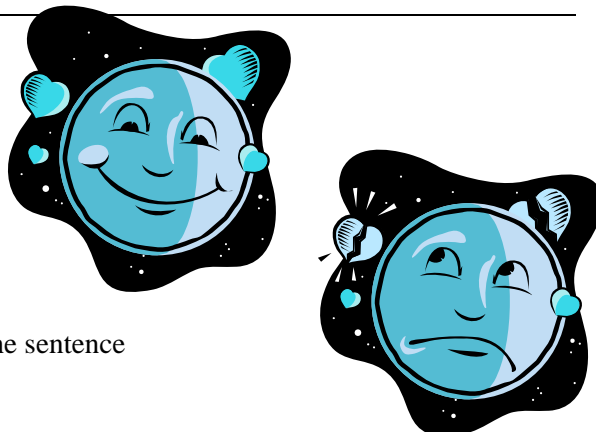
<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
ajénsia	agency	agen
ambulánsia	ambulance	ambulans
asisténsia	assistance	
audiénsia	audience, hearing	
distánsia	distance	
emerjénsia	emergency	
esperiénsia	experience	
evidénsia	evidence	
frekuénsia	frequency	frekuensi
importánsia	importance	
independénsia	independence	
influénsia	influence	
konferénsia	conference	konferensi
konsekuénsia	consequence	konsekuensi
konsiénsia	conscience	
korespondénsia	correspondence	korespondensi
pronúnsia	pronunciation	
provínsia	province	propinsi
relevánsia	relevance	relevansi
rezidénsia	residence	
rezisténsia	resistance	
tendénsia	tendency	tendensi
toleránsia	tolerance	toleransi
transferénsia	transfer	
transparénsia	transparency	transparan
violénsia	violence	

30. Kontenti ka triste? (*Happy or sad?*)

Objetivu

In this chapter you will learn to:

- Express basic emotions
- Use *maski* ‘although’
- Talk about reciprocal action which was initiated by one party (... *malu ho...*)
- State the topic of a sentence at the beginning of the sentence



Liafuan foun

Intransitive verbs/adjectives

tristi, triste	sad
kontenti	happy, contented
haksolok	happy
susar	be in difficulty; <i>Noun</i> difficulty
laran susar	upset, grieving, distressed, worried
tanis	cry
hakilar	shout, scream
nonook	be quiet, don't make a noise

Transitive verbs

hadomi	love, pity (someone)
hakuak, hakoak	hug, embrace
hirus	angry (at)
odi	hate, seek revenge; <i>Noun</i> revenge
rei	kiss

Both transitive and intransitive

laran moras	jealous (of); upset
hamnasa	laugh; smile (at)

Nouns

xefi	boss
servisu fatin	work place

Conjunctions

maski	although
biar	although

Adverbs

parese	perhaps
halo favór	please
la buat ida	it doesn't matter
arbiru	arbitrarily, without good reason

Komentáriu kona ba liafuan foun

- ❖ Where are feelings located? The traditional source of emotions is one's *laran*, with *fuan* referring only to 'heart' as a physical organ. Liturgical Tetun, however often follows Portuguese in treating the *fuan* as the locus of character and emotions.
- ❖ *Susar* is both a noun and an adjective. As a noun it means 'difficulty, trouble', while as an adjective it means to 'be in difficulty'. Prime candidates for *susar* are basic problems such as inadequate food, water, clothes or shelter.
- ❖ *Kontenti, haksolok*: In Dili, the Portuguese loan *kontenti* is more commonly used, while *haksolok* is more common in liturgical Tetun.
- ❖ *Tristi* = *laran tristi*, *kontenti* = *laran kontenti*.

- ❖ *Laran moras*, when used transitively, unambiguously means ‘be jealous of’; e.g. *Sira laran moras ami* ‘They are jealous of us’. When there is no object, it has a more general meaning, something like ‘upset’; for instance, it may describe what a young man feels when his girlfriend leaves him. This latter use of *laran moras* is relatively common; however some Tetun speakers dispute it, accepting only the ‘jealous’ meaning.
- ❖ *Hadomi* includes ‘love’ as well as ‘pity, feel sorry for’.
- ❖ *Rei* includes the cheek-to-cheek greeting as well as kissing on the lips.
- ❖ *Xefi* is often used jokingly to greet friends.
- ❖ *Servisu fatin* is a generic term for work place. Other compounds based on the same pattern include *hariis fatin* ‘bathing place’ and *moris fatin* ‘birth place’.

Diálogu

Amira la hatene odi

Luci, Dica ho Aida, sira nain tolu koalia iha servisu fatin kona ba sira nia xefi.

Luci: Senyora Amira nee, ita haree nia nunka tristi, nunka hirus. Ita sempre haree nia oin nee kontenti. Maski nia kole moos, nia hamnasa hela deit. Loos ka lae?

Dica: Loos, hau moos haree hanesan nunee. Loos ka lae, Aida?

Aida: Sín, maibee imi nain rua la haree, hori-bainruak lokraik nia ho Senyóra Amada, sira nain rua hakilar malu iha nee. Ei! Hau tauk loos!

Luci: Nee ka? Hakilar malu tanba saa?

Aida: See mak hatene?

Dica: Maibee horiseik hau haree sira nain rua koalia hamnasa diak loos.

Luci: Sín, tanba nia la gosta hirus kleur. Nia dehan mai hau, ema nebee mak hirus beibeik, nia ferik lalais.

Aida: Hanesan nee mak diak. Sh! Nonook! Se lae orsida nia hakilar fali ita, tanba koalia beibeik.

Luci, Dica and Aida – the three of them are talking at work about their boss.

Mrs Amira never looks sad or angry. She always looks happy. Even when she is tired, she is smiling. Isn’t that right?

True, I see her that way too. Isn’t that so, Aida?

Yes, but you two didn’t see her and Mrs Amada two days ago in the afternoon – the two of them were shouting at each other here. Wow! I was really scared!

Is that right? Why did they shout at each other?

Who knows?

But yesterday I saw the two of them talking very happily.

Yes, because she doesn’t like staying angry for long. She told me that people who are often angry, get old quickly.

That’s the best way. Sh! Be quiet!

Otherwise she’ll shout at us for talking all the time.

Komentáriu kona ba diálogu

- ❖ *Amira la hatene odi*: *Hatene* means not only ‘know’, but also ‘know how to’; e.g. *Hau la hatene tein* ‘I don’t know how to cook.’ Here *la hatene odi* it could perhaps be phrased as ‘Amira is a stranger to hatred/revenge.’

Kostumi

- ❖ People will sometimes tell you stories of terrible events that have occurred to them in the past. There is no conventional expression equivalent to English “I’m sorry” or “I’m sorry to hear it”.

Estrutura lingua nian

1. maski, ... moos ‘although’

Concepts like ‘although’ and ‘even if’ can be expressed in several ways.

In informal speech, you can express either ‘although’ or ‘even if’ by placing *bele* ‘can’ or *moos* ‘also’ in the first clause; here *bele* is in its usual position before the verb or adjective, while *moos* occurs at the end of the clause. Only context can help you determine whether the meaning is ‘although’ (i.e. the situation expressed in that clause actually happened) or ‘even if’ (i.e. the situation may or may not happen).

- . **O bele hirus, maibee lalika hakilar!** You might be angry, but no need to shout!
- . **Ema husu ajuda moos, nia lakohi foo.** Even if/when people ask him for help, he doesn’t give any.
- . **Nia hemu aimoruk moos, nia muta nafatin.** Even though she took medicine, she kept vomiting.

The conjunction *maski* ‘although’ is primarily used in liturgical and written Tetun, with only a minority of people using it in everyday speaking. The word *biar* ‘although’ is also used; some people accept it as being Tetun, while others consider it to be an Indonesian loan. Both *maski* and *biar* go at the beginning of the clause, like English ‘although’.

- . **Hau tenki lao deit, maski eskola dook.** I have to walk, even though the school is a long way away.
- . **Hau tenki lao deit, biar eskola dook.** I have to walk, even though the school is a long way away.
- . **Maski nunee, sira lakoi ajuda ami.** Nevertheless, they refused to help us.
- . **Maski nia sala, hau hadomi nia nafatin.** Although he did wrong, I still love him.

2. malu ‘each other’ (again)

In the previous chapter you learned to use *malu* with a plural subject, to mean ‘each other’. There is a second construction which is used to present one participant as the instigator. In this case, the instigating party is made the subject, *malu* is in object position, and the other party is introduced afterwards by *ho*. Note the following contrasts:

- . **Alipio ho Pedro baku malu.** Alipio and Pedro hit each other (we’re not told who started it).
- . **Alipio baku malu ho Pedro.** Alipio and Pedro had a fight (Alipio started it).
- . **Horiseik hau ho Atina hasoru malu.** Yesterday I and Atina met.
- . **Horiseik hau hasoru malu ho Atina.** Yesterday I met with Atina (I initiated it).

3. Sentence topics

In Tetun you can specify who a statement is about first, and then start the clause which talks about them. Here are some examples:

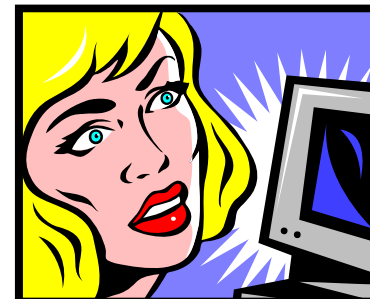
- | | |
|---|--|
| . Pedro ho Maria, sira nain rua hirus malu. | Pedro and Maria – the two of them are angry at each other. |
| . La kleur, kolega ida naran Mateus, nia telefoni mai. | Soon, a friend called Mateus – he rang me/us. |
| . Hau nia maun sira iha Dare nee, sira sempre haruka osan mai. | These older brothers of mine in Dare – they always send me/us money. |

31. Badinas ka baruk-teen? (*Diligent or lazy?*)

Objetivu

In this chapter you will learn to:

- Express a person's character
- Derive agent nouns with *-dor*, *-teen* and *nain*



Liafuan foun

** See also terms listed in the language structure sections of this chapter.

Adjectives

badinas	hard-working, diligent
baruk	feel lazy, bored, fed up
laran diak	kind-hearted, generous
laran aat	nasty
barani, brani	bold, brave
nakar	mischievous
mamar	soft
toos	hard, tough, rigid
ulun mamar	intelligent, cooperative
ulun toos	slow learner, stubborn

Nouns

bapa (I)	Indonesian
nain	owner, master
istória	story

Transitive verbs

bosok	deceive, lie
naok	steal
kaan	crave (food or drink)
konta	recount, narrate; count

Komentáriu kona ba liafuan foun

- ❖ *Baruk ho* means 'fed up with, sick of'; e.g. *Hau baruk ho servisu nee* 'I'm sick of this work.'
- ❖ *Barani*: bold, daring, courageous, brave, forward, have 'gall'.
- ❖ *Nakar* is hard to translate. In small children, it could be translated as 'mischievous, naughty, gets into everything, feisty'. Here it has positive connotations as the behaviour is associated with inquisitiveness; for instance, *nakar* can describe a child who touches everything even though instructed not to. In older children and teenagers, it can be simply 'mischievous, cheeky', but also negatively describes people who break more serious norms, for example by stealing, hassling women, or going from one girlfriend to the next.
- ❖ *Mamar* means 'soft' in a range of senses:
 - soft textured; e.g. of a substance you can press your fingers into
 - polite, gentle
 - soft, weak; e.g. of a person who can't go against another's wishes or won't discipline lazy staff
- ❖ *Toos*: hard, tough, stiff, rigid
- ❖ *Laran aat* is quite generic, for instance describing people who don't relate to others, won't give things when asked, or speak badly of others.

- ❖ *Ulun mamar* means both quick to learn, and quick to obey. *Ulun toos* means both slow to learn, and rebellious, headstrong. So one can in principle be *ulun mamar* at school, but *ulun toos* to your parents. These terms are very similar to *matenek* and *beik* respectively, except that *matenek* also means ‘educated’ and *beik* is also a (somewhat deprecating) term meaning ‘uneducated’.
- ❖ *Ema nee oinsaa?* is a general question ‘What is this person like?’ People may respond with a description of the person’s appearance, or of their character or behaviour.
- ❖ *Bosok* includes both deliberate lying and deception, and tricking someone in fun.
- ❖ *Konta*:
 - ‘recount, narrate’: *konta istória* ‘tell a story’, *konta ema nia vida* ‘gossip about someone’
 - ‘count’: *konta/sura osan* ‘count money’

Diálogu

Antonio nakar

Amelia badinas tebes. Nia agora iha uma ho nia biin Julia ho nia alin Antonio.

Julia: **Amelia, orsida lokraik o atu halo saida?**

Amelia: **Hau atu hamoos uma laran mana.**
 Julia: **Se bele karik, fasi moos hariis fatin ho sentina.**

Amelia: **Bele, mana. Tansaa mak la bele?! Hau gosta halo servisu.**

Antonio: **Nee loos, mana Julia. Amelia nee badinas tebes, servisudór. Mana haree ka? Horiseik, hori-bainruak nia halo servisu barak, komesa dadeer too kalan.**

Amelia: **Hai, Antonio. Tansaa mak koalia hanesan nee?! Hori-bainruak hau moras, i depois horiseik hau tenki baa konsulta. O hanoin hau baruk-teen ka?**

Antonio: **Eee, bosok! Horiseik pasiar karik!**

Amelia: **Oo..., mana Julia! Haree Antonio nee. Nia hanoin hau pasiardór hanesan nia ka?**

Julia: **Ai Antonio, nonook ona! Se lae, orsida Amelia tanis!**

Amelia is truly diligent. She’s presently at home with her older sister Julia and her younger brother Antonio.

Amelia, what are you going to do this afternoon?

I’m going to clean the house, older sister. Amelia, if you can, clean the bathroom and toilet too.

OK, older sister. Why wouldn’t I be able to?! I like working.

That’s true, older sister Julia. This Amelia is truly diligent, a worker. Did you see? Yesterday and the day before, she did lots of work, from morning to night.

Hai, Antonio. Why are you talking like that?! Two days ago I was sick, then yesterday I had to go for a check-up. You think I’m lazy, do you?

Ah,. rubbish! Yesterday you probably went for an outing!

Oh..., older sister Julia! Look at this Antonio. He thinks I’m a gadabout like himself, does he?

Ai, Antonio, shut up! Otherwise Amelia will cry.

Kostumi

- ❖ Keep an ear open for how people describe those whom they regard positively and negatively. In particular, listen for what constitutes good and bad *malae* 'foreigners'. For instance, how do people view individualistic western society, with its emphasis on careful management of time and money?

Estrutura lingua nian

Tetun Dili has three ways of deriving nouns which describe people.

1. -dór 'one who'

The suffix *-dór* attaches to a verb to derive a noun meaning 'a person who habitually does this'.

dukurdór
haluhadór
hamnasadór
hemudór
husudór
koaliadór
moedór
servisudór
pasiardór



sleepyhead
 forgetful person
 giggler
 drinker (of alcohol)
 person who keeps asking for things
 chatterbox
 very shy person
 hard-working, diligent
 gadabout, person who keeps going out

This suffix is borrowed from Portuguese, and can be added to both Tetun and Portuguese verbs.

There are also many words ending in *-dór* which Tetun has borrowed directly from Portuguese. There are two differences between these loans and Tetun derivations. The first concerns meaning: the Tetun derivations all refer to people, usually to people who habitually do something. In contrast, the Portuguese loans include professions (see examples below), as well as terms which don't refer to people at all. Here are some non-human derivations which are easy to recognise from English:

aseleradór	accelerator (of a vehicle)
indikadór	indicator, gauge
kalkuladór	calculator
komputadór	computer
radiadór	radiator (of a vehicle)

Secondly, the Tetun derivations don't distinguish between masculine and feminine (e.g. both male and female shy people are *moedór*), whereas Portuguese loans that refer to women end in the feminine form *-dora*. Here are some examples of Portuguese loans referring to people. Where the feminine form is omitted from this list, it is because the term isn't to date normally applied to women in Timor.

administradór	administradora	administrator (especially of a district)
diretór	diretora	director, headmaster, headmistress
ditadór		dictator
embaixadór		ambassador
fundadór		founder
governadór		governor
kolaboradór		collaborator
kordenadór	kordenadora	coordinator
moderadór		moderator, chairman
observadór	observadora	observer (e.g. of elections, parliament)
organizadór	organizadora	organiser
peskadór		fisherman (commercial)
salvadór		saviour
trabalyadór		labourer
traidór		traitor, betrayer, disloyal person
treinadór	treinadora	trainer



The plural form of such nouns in Portuguese usually ends in *-ores* (e.g. Portuguese *professores* ‘teachers’) for the masculine (and for mixed groups), and *-oras* (e.g. Portuguese *professoras*) for the feminine. While most people disapprove of using Portuguese plurals in Tetun, you may hear them used, especially in news broadcasts.

2. -teen ‘one who (negative connotation)’

Teen on its own means ‘faeces’ (e.g. *karau teen* ‘buffalo dung’). This negative connotation carries over when *-teen* is attached to verbs, adjectives or nouns. The resulting compound is an adjective which describes someone who is habitually like that mentioned in the root word.

baruk-teen	lazybones
beik-teen	stupid
bosok-teen	habitual liar
kaan-teen	glutton, greedy
karak-teen	mean, stingy (won’t share)
lanu-teen	drunkard
nakar-teen	trouble maker
naok-teen	habitual thief
tanis-teen	cry-baby

3. nain ‘master’

Nain on its own means ‘owner, master, lord’. Here are some compounds that include it:

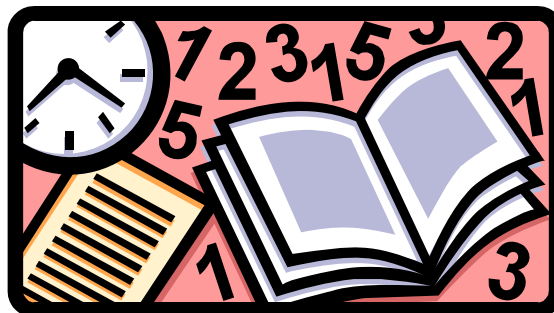
kaben nain	married person
loja nain	shop owner, shopkeeper
rai nain	native, indigenous inhabitant; spirit of the land
servisu nain	competent hard worker
uma nain	house owner, householder, the lady of the house

32. Data ho konvite (*Dates and invitations*)

Objetivu

In this chapter you will learn to:

- Ask for or tell the date
- Give written invitations
- Refuse an invitation to visit



Liafuan foun

See also expressions in *Estrutura língua nian 5*.

Months

Janeiru	January
Fevereiru	February
Marsu	March
Abríl	April
Maiu	May
Junyu	June
Julyu	July
Agostu	August
Setembru	September
Outubru	October
Novembru	November
Dezembru	December

Other date-related

dia (P)	day; date
dia hira?	what date?
data (P)	date
saa data?	what date?
tanggal (I)	date

Time-related adverbs

sedu	early
tardi	late
ho oras	on time

Nouns

konvite	written invitation
----------------	--------------------

Transitive verbs

konvida	invite
----------------	--------

Komentáriu kona ba liafuan foun

❖ Here are some examples for *konvida*:

- *Horiseik sira konvida ami baa festa.* 'Yesterday they invited us to go to a party.'
- *Konvida ema boot sira atu mai haan.* 'Invite the VIPs to come and eat (now).'

Diálogu

Anita lori konvite

Anita lori konvite baa foo Luisa iha uma.

Anita: **Bondia mana Rosa.**

Luisa: **Bondia, mai tuur tia.**

Anita: **Lalika tuur ida! Hau lori deit konvite nee mai foo ba ita.**

Luisa: **Konvite? Konvite kona ba saida?**

Anita: **Hau nia maun nia oan mak atu kaben. Orsida mana lee deit iha konvite nee. Entaun mak nee deit, hau fila ona.**

Luisa: **Hai, la bele halo hanesan nune. Tuur hemu buat ruma lai, depois mak baa.**

Anita: **Obrigada. La bele hirus. Loron seluk mak hau hemu. Agora hau sei baa Fatuhada, depois liu ba Comoro.**

Luisa: **Diak, kumprimentus ba ita nia katuas-oan ho labarik sira hotu.**

Anita: **Obrigada, adeus.**

Luisa: **Adeus.**

Anita takes an invitation and gives it to Luisa at her home.

Good morning, older sister Rosa.

Good morning, come and have a seat.

No need to sit! I'm just bringing this invitation to give to you.

An invitation? An invitation for what?

My older brother's child is about to get married. Just read about it in the invitation later. Well, that's all. I'll go back now.

Hey, you can't do that! Sit and drink something, then go.

Thanks. Don't be angry. Another day I'll (stay and) drink. Now I have to (lit. 'will') go to Fatuhada, and then on to Comoro.

OK. Greetings to your husband and all the children.

Thanks. Bye.

Bye.

Komentáriu kona ba diálogu: refusing an offer

- ❖ Anita refuses the offer of a drink with *Obrigada*. She then says *La bele hirus*, which is a common response when you may have offended someone. It literally means 'Don't be angry', but is used where in English one may say 'Sorry'.
- ❖ Notice that after refusing a drink, Anita says she'll stop for a drink another time. Using *loron seluk* like this is a common way of softening a refusal.
- ❖ In this dialogue the hostess offers her visitor a drink. If for some reason such an offer is not made or not accepted, there are various stereotypical ways for hosts to acknowledge this failure. These include *Mai moos, la hemu tan buat ida* 'You came, but didn't even drink'; *Ita hamriik deit* 'We only stood (didn't even sit)'; *Ita koaliala deit* 'We only talked (didn't even eat or drink)'; and *Ita la tuur tan* 'You didn't even sit'.

Kostumi

- ❖ Dates are written with the day preceding the month, e.g. 31/12/2002, 31 Dezembru 2002.
- ❖ Dates are often given in Portuguese or Indonesian.
- ❖ Invitations to meetings or festivities are often given in person one or two days in advance. For weddings, family and close friends are given oral invitations; people with whom the relationship is less close or more formal, such as work colleagues, may be given written invitations. These are in Tetun, Portuguese, Indonesian, or – if many English-speaking foreigners are involved – in English. There is no RSVP; that is, those invited are not expected to inform the hosts as to whether they will attend.

- ❖ In Timor people often specify the date for events, rather than the day of the week.
- ❖ It is common for events to start late; this tendency is described by the Indonesian expression *jam karet* ‘rubber time’.

Estrutura língua nian

1. saa fulan? ‘which month?’

To ask for the day, month or year, you can either place *saa* before the noun, or *saida* after it.¹

- | | |
|--|------------------------------|
| P: Ohin saa loron? <u>KA</u> | What day is it today? |
| Ohin loron saida? | |
| H: Ohin domingu. | Today is Sunday. |
| P: Ita moris iha saa tinan? <u>KA</u> | Which year were you born in? |
| Ita moris iha tinan saida? | |
| H: Hau moris iha tinan rihun ida atus sia neen-nulu resin ida. | I was born in 1961. |

2. Dates in Tetun

To ask the date, you can ask either *dia hira?*, or *saa data?*² Both are likely to elicit an answer in Portuguese, although some people will respond in Tetun. There is no commonly understood question which will reliably elicit an answer in Tetun.

- | | |
|--------------------------|------------------|
| Ohin dia hira? <u>KA</u> | What date is it? |
| Ohin saa data? | |

In Tetun (unlike in America), the date comes before the month. There are two ways of specifying the month. In Dili it is usual to specify *fulan* followed by the month name (e.g. *fulan Setembru*). The alternative, of using *fulan* followed by the month number (e.g. *fulan sia*), is common in some rural areas. If the month is already known, the date is often specified as simply *loron* followed by the day number.

- | | |
|--------------------------------|---------------------------------------|
| Ohin loron sanulu, fulan Maiu. | Today is the 10 th of May. |
| Ohin loron sanulu, fulan lima. | Today is the 10 th of May. |
| Ohin loron sanulu. | Today is the 10 th . |

Note that years are said in full (as the equivalent of ‘one thousand, nine hundred and ninety-nine’), not abbreviated as per the common English pattern of ‘nineteen ninety-nine’.

- | | |
|---|---|
| . Ohin segunda, loron rua-nulu, fulan Maiu, tinan rihun rua rua. | Today is Monday, the 20 th of May, 2002. |
| . Hau moris iha loron tolu, fulan haat, tinan rihun ida atus sia sia-nulu resin haat. | I was born on 3 rd April, 1994. |

¹ *Saa* can also be used in other contexts to ask for a choice from a limited range of options (e.g. *saa kór* ‘what colour’). However not all speakers use it this way.

² While some people consider *saa data* to be normal everyday usage, others consider it unusual.

Here are some examples of other questions concerning dates.

- | | |
|--|---|
| P: Ita moris iha saa data? | What date were you born? |
| H: Hau moris iha loron rua, fulan Maiu, tinan rihun ida atus sia, neen-nulu resin haat. | I was born on 2 nd May 1964. |
| P: Páskua iha tinan ida nee, (monu) iha fulan saida? | Which month is Easter in this year? |
| H: Páskua (monu) iha fulan Marsu. | Easter is in March. |

3. Dates in Portuguese

Here is a preview of dates in Portuguese. As in Tetun, the date precedes the month. Portuguese numbers are listed in the appendix, and the month names listed above for Tetun are from Portuguese.

- | | |
|-------------------------------------|---|
| P: Ohin dia hira? | What date is it today? |
| H: Ohin dia vinti (de Maiu). | Today is the 20 th (of May). |

4. Dates in Indonesian

In Indonesian, the day number is preceded by *tanggal* 'date'. Unlike Tetun, month names are not normally preceded by *bulan* 'month', nor are years in everyday speech preceded by *tahun* 'year'.

- | | |
|---|--|
| P: Tanggal berapa? | What date is it? |
| H: Tanggal dua-puluh. | It is the 20 th . |
| Nia moris iha tanggal tiga Mei, dua ribu satu. | She was born on 3 rd May, 2001. |

The Indonesian month names are: *Januari, Februari, Maret, April, Mei, Juni, Juli, Agustus, September, Oktober, November, Desember*.

5. Next/last week

There are various ways of expressing 'last' and 'next'.

<u>Future</u>		<u>Past</u>	
semana oin	next week	semana kotuk	last week
semana oin mai	next week	semana liu baa	last week
domingu agora	this coming Sunday	domingu liu baa	last Sunday
domingu oin	next Sunday (the Sunday after the coming one) ³	domingu rua liu baa	the Sunday before last
domingu oin mai	next Sunday (the Sunday after the coming one)		
tinan rua oin mai	in two years time	tinan rua liu baa	two years ago
tinan rua mai	in two years time		

³ As with English 'next Sunday', there is in practice sometimes confusion as to whether *domingu oin* should be interpreted as the coming Sunday (less than 7 days away), or the Sunday after that.

Dili, 9 Junyu tinan 2003

Ba :
.....
Númeru :/...../...../2003
Asuntu : **KONVITE**

Ho laran haksolok, ami konvida senyores xefi de suku hotu iha Distritu Bobonaro, atu mai tuir enkontru ho Sr. Administradór Distritu. Enkontru nee sei halao iha:

Loron : Sesta
Data : 13 fulan Junyu tinan 2003
Oras : Tuku 08.00 too 12.00
Fatin : Salaun enkontru Distritu Bobonaro

Ajenda enkontru:

1. Informasaun jerál husi Administradór Distritu
2. Xefi suku ida-idak hatoo relatóriu kona ba dezvoltamentu iha suku laran
3. Sujestaun ka proposta husi xefi sira
4. Buat seluk tan se iha karik

Ba ita boot sira nia atensaun, ami hatoo obrigadu.

Komisaun organizadora ba enkontru,

José Manuel Soares da Costa Nunes de Oliveira Lopes

Sekretáriu

Com as bênçãos de Deus nosso Senhor, Nós
tencionamos realizar uma recepção para
festejar o enlace matrimonial dos nossos
filhos e irmãos

José Antonio de Jesus

(Azé)

e

Maria Lindalva

(Meri)

Cerimónia Ritual

Dia : Sábado, 27 de Julho de 2002

Horas : 10.00 HTL

Lugar : Igreja Catedral - Dili

Recepção

Dia: Sábado, 27 de Julho 2002

Horas : 19.00 HTL

Lugar : Ex- CNRT Balide - Dili

Será uma honra que nos fará feliz, se a
Vossa Excelência e família tenham a
amabilidade de participar nesta
cerimónia. Manifestamos antes de tudo,
a nossa profunda gratidão

Convidam

Familia

Familia

**Jesus
Lindalva**

33. Kuidadu an (*Taking care of yourself*)

Objetivu

In this chapter you will learn to increase your personal safety, including:

- Recognise and respond to unwelcome romantic attention
- Recognise male-female banter, and threatening talk
- Use *keta* 'don't', *para...* 'so...', *ruma* 'some or other' and tag *saa*



Liafuan foun – jerál

Nouns

buatamak	fellow (impolite)
buatinak	girl, woman (impolite)
doben	girlfriend, boyfriend; <i>Adjective</i> beloved
lisensa	permission
manu-talin	go-between (e.g. who carries messages between a boy and girl)
motór	motorbike
NGO [en ji o] (Eng)	NGO
seguransa	security
teki	gecko; young single woman (youth slang)
toke	kind of lizard; young single fellow (youth slang)
voluntáriu	volunteer

Transitive verbs

ameasa	threaten
bandu	prohibit, forbid; <i>Noun</i> : prohibition
estraga	destroy, damage, vandalise, hurt; rape
fahe	separate, distribute
inkomoda	bother, inconvenience, interrupt
kuidadu	care for; be careful
namora	court, go out with; Many people also use it as a noun: boyfriend, fiancé, girlfriend, fiancée
vizita	visit

Intransitive verbs/adjectives

furak	beautiful (of things, dance..., not of people), tasty
matan moris	be 'on the prowl', keep swapping girlfriends/boyfriends
mesak	alone
rame	bustling, busy, crowded, lively, festive

Other

...laran kona ho	... like, fall in love with
...laran kona malu	... like each other, have fallen for each other
di-diak	carefully, thoroughly
keta	don't!
liu-liu	especially
para ...	so, very...
ruma	some or other (as yet unknown quantity, or type)
teb-tebes	truly, very

- ❖ *Buatamak* and *buatinak* are impolite terms of reference for a man/woman whom you don't know, or whom you are angry at and pretend not to know. For instance, a girl could say to her girlfriends about a man who is hassling them: *O, haree buat amak ida nebaa nee!*
- ❖ Since international NGOs have multiplied since 1999, many people now use the English term *NGO* (pronounced as in English); the Portuguese equivalent is *ONG* (pronounced 'ó én jé').
- ❖ *Voluntáriu*: In Portuguese, the feminine form *voluntária* is used of women. In Timor, the feminine form is not well known. The word is often pronounced *voluntari*.¹
- ❖ *Rame* represents a positive characteristic in Timorese culture. It is associated with lots of people and activity.
- ❖ *Fahe* includes: distribute, share, deal (cards); separate, divide.
 - *Sira fahe malu* means 'They separated'; this includes each one going their own way (e.g. at the end of a meeting), as well as breaking up a relationship; it is one way of saying they divorced.
- ❖ *Kuidadu!* is a common warning, meaning 'Be careful, watch out!'
- ❖ *Hau nia laran kona ho nia* suggests you fell for this person. It is primarily associated with romantic attraction (even if the other person doesn't know about it), but *laran kona ho* can also be used for 'falling in love with' or being attracted to a child you'd like to adopt, a house, or even clothing.

Attracting the girls

- ❖ As in the West, there are a wide range of expressions used by young men when young women walk past. Apart from words, there is whistling, and clearing the throat. As a woman, you can ignore them, or simply smile and keep walking. If you greet groups of men in Tetun before they get a chance to comment, it often prevents such comments being made in the first place.

Expressions used by young men when young women go past (translations are rather literal)

Isin para kabeer!	So beautiful (lit. 'such smooth skin')
teki	young single girl
... halo hau araska liu	... makes it hard for me
lao oan nee	– said when a girl walks past
soran saa	inciting, isn't it.
husar oan nee	(lit. 'navel child this') – said when the navel is showing
hamnasa oan nee	laugher/smiler
kelen oan nee	(lit. 'thigh child this') – said when a girl's skirt or shorts are short

Courtship

- ❖ Relationships that a westerner might interpret as a minor courtship or flirtation are likely to be interpreted by a Timorese as a serious intention to marry. There are exceptions (mainly in Dili) amongst those youth who are considered *nakar* 'wanton, mischievous'.

¹ Native Tetun has no words with stress on the third-last syllable; stress usually falls on the second-last syllable. One way to 'regularise' stress in Portuguese loans with stress on the third-last syllable is to drop the final syllable, as in this case.

- ❖ If a young man goes to visit a hopeful-girlfriend's parents, it is likely to be interpreted as a desire to have a serious relationship. If he takes the girl out, he is expected to also deliver her home afterwards.
- ❖ Unwanted romantic attentions can be reduced if you mix widely within the community, showing that there is no particular eligible man or woman who interests you more than others.

Diálogu

(1) Feto lakohi namora mane nee

**Diogo mane foin-sae ida. Nia gusta teb-tebes
Rosa, tanba Rosa nee feto oan ida bonita,
hamnasadór, i fuuk naruk. Isin moos kapaas.
Diogo buka dalan atu hatoo nia laran ba Rosa.
Maibee Rosa nia laran la kona ho Diogo.**

Diogo: **Rosa! Rosa!**
Rosa: **Nusaa?**
Diogo: **Lae, la iha buat ida.**
Rosa: **Tansaa o bolu hau?**
Diogo: **Hau hakarak hatete buat ida ba o,
maibee o keta hirus.**
Rosa: **Dehan tok mai!**
Diogo: **Rosa! O bonita. Hau gusta o. Tebes
nee! O halo hau toba la dukur!**
Rosa: **Oo, obrigada. Hau baa ona. Adeus.**

Diogo is a young man. He really likes
Rosa, because Rosa is a pretty girl, who
often laughs/smiles, and has long hair. Her
body is beautiful too. Diogo looks for a
way to express his feelings to Rosa. But
Rosa doesn't love Diogo.
Rosa! Rosa!
What's up?
No, there's nothing.
Why did you call me?
I want to tell you something, but don't get
mad.
Tell me!
Rosa! You're pretty. I like you. It's true!
You make me unable to sleep!
Oh, (no) thank you. I'm going now. Bye.

(2) Douglas hakarak baa pasiar ho Nonoi

**Douglas baa husu lisensa ba Nonoi nia amaa ho
apaa, atu pasiar ba Pasir Putih.**

Douglas: **Bondia tiu, hau inkomoda ita karik.**
Tiu: **Tuur tia. Nusaa? Ohin sábadu imi la
iha eskola ka?**
Douglas: **La iha. Tanba nee mak ohin hau
hakarak husu lisensa ba tiu ho tia, se
bele karik, aban domingu hau
hakarak pasiar ho Nonoi ba Pasir
Putih.**

Douglas goes and asks Nonoi's mother and
father for permission to go for an outing to
Pasir Putih.²
Good morning, uncle, perhaps I'm
bothering you.
Have a seat. What's the case – today being
Saturday, don't you have school?
No we don't. That's why today I want to
ask uncle and aunt for permission – if
possible, tomorrow (Sunday) I'd like to go
out with Nonoi to Pasir Putih.

² This beach between Dili and the headland with the Cristo Rei statue is also known by the Portuguese name *Areia Branca*.

- Tiu: **Bele, maibee la bele too kalan, tanba seguransa laduun diak. Liu-liu iha domingu ema barak mak baa nebaa, i hemu tua too lanu. Nee duni, imi nain rua tenki fila sedu. Douglas, imi nain rua atu baa ho saida? Kareta ka motór?** That's fine, but you can't stay until evening, because the security isn't very good, especially on Sundays when there are lots of people there, and they drink alcohol until they get drunk. So you two must return early. Douglas, how are you two going to travel? By car/bus/truck or by motorbike?
- Douglas: **Baa ho kareta tiu. Tanba Corpo da Paz bandu ami la bele sae motór.** By vehicle, uncle. Because Peace Corps has forbidden us to ride motorbikes.
- Tiu: **Oh! Hanesan nee ka? Entaun diak, imi nain rua bele baa.** Oh! Is that so? So, OK, you two can go.
- Douglas: **Obrigadu tiu. Até amanyá.** Thank you, uncle. See you tomorrow.
- Tiu: **Até amanyá.** See you tomorrow.

Extramarital sex

- ❖ It is considered highly desirable for a girl to be a virgin when she gets married, or at least to lose her virginity to the man whom she will later marry. For young men this is not considered such an issue.

Expressions

feto bikan	prostitute (lit. 'woman plate')
feto puta	prostitute (lit. 'woman whore')
feto luroon	prostitute (lit. 'woman street')
panleiru	cross-dresser, man who acts or dresses like a woman; homosexual
maufeto	effeminate heterosexual male
bermanek	tomboy, woman who acts like a man
homo (I)	homosexual
lesbián (I)	lesbian
hola malu	have sex with each other, marry each other
baratu	cheap (easy to get; mainly applied to women)
kama rua	mistress (in addition to the wife)
hola feto kiik / feen kiik	take a mistress

Security

- ❖ A person on their own does not invite a person of the opposite sex into his or her home. Any business that needs to be transacted can usually be done outside the front door. If you want to invite them to sit, let them sit on the front veranda or in the front yard. If the guest stays too long, one option is to invite him or her to stay there, but state that you yourself must go out (e.g. to the neighbours).
- ❖ Women are expected to dress conservatively, not showing their midriff, and avoiding short skirts or short shorts, or wearing strappy tops. (Such clothes were acceptable during the Portuguese time, but a quarter-century of Indonesian rule has changed that.)
- ❖ If you sleep alone in a room or house, close the windows and doors properly. An open window or door can be interpreted as an invitation. It may be helpful to spread the story that you sleep with a weapon which you are happy to use if attacked.

- ❖ Should you ever be attacked, yell. e.g. *Ajuda hau* ‘Help me’, *Naokteen tama uma* ‘A thief has come into the house’.
- ❖ Questions you can avoid asking or answering with young people of the opposite sex include those about where, when and how well one sleeps.
- ❖ Women shouldn’t leave the township or walk at night without adult company. If you want a route to jog, stay inside the town, and gradually get to know people along the proposed route.
- ❖ If you are living with people, let them know where you are going when you go out.
- ❖ Greeting many people and mixing widely can help your acceptance into the community.

Diálogu

(3) La bele koalía iha uma laran

Juvito, nia hanesan joven nebee hela iha aldeia Hera. Nia gosta Susan, voluntáriu foun nebee halo servisu i hela iha Hera. Nia mesak deit iha uma.

Juvito: **Lisensa uma nain. Bondia.**

Susan: **Bondia. Mai tuur iha nee, ami nia varanda kiik hela.**

Juvito: **Diak obrigadu, la buat ida.**

Susan: **Nusaa? Iha buat ruma atu hatoo mai hau ka?**

Juvito: **Sín, ita bele koalía iha laran deit? Se lae, ema barak haree ita.**

Susan: **Aii.... diak liu ita koalía deit iha liur nee, tanba iha laran manas teb-tebes.**

Juvito: **La buat ida! Ita baa iha laran mak hau koalía.**

Susan: **Se hanesan nee, diak liu ita bele fila, tanba hau atu sai. Adeus.**

Jovito is a young man who lives in the village of Hera. He likes Susan, a volunteer who works and stays in Hera. She is alone at home.

Excuse me, lady of the house. Good morning.

Good morning. Come and sit here, (though) our veranda is small.

Fine, thanks, that’s all right.

What’s up? Is there something you want to tell me?

Yes, can we just talk inside? Otherwise lots of people will see us.

Aii... it’s better to just talk outside here, because inside is terribly hot.

That’s all right. Once we go inside I’ll talk.

In that case, how about you go home, because I am about to go out. Bye.

(4) La bele vizita mesak

Zelinda voluntáriu foun ida, nebee foin mai hosi Amérika. Nia hela iha distritu Ermera. Nia konyese Senyór Paulo, nebee servisu iha NGO ida.

Paulo: **Zelinda, orsida hau bele baa ita nia uma?**

Zelinda: **Ita atu baa ho see?**

Paulo: **Hau baa mesak deit.**

Zelinda: **Ai, nee la furak ida. Bolu tan Maria ho Ana, para ita bele koalía rame.**

Zelinda is a new volunteer, who has only recently arrived from America. She lives in the district of Ermera. She knows Mr Paulo, who works in an NGO.

Zelinda, can I go to your home later?

Who would you go with?

I’d go alone.

Ah, that’s not so great. Ask Maria and Ana to come too, so that we can have a good chat as a group.

What are *malae* like?

- ❖ Complaints about and praise for foreigners often seem to revolve around two issues: whether they mix well with Timorese, and whether they are generous. In Timor, for instance, it is normal as a passenger in a car to share your snacks with the driver, or as a member of a household to share your food with the rest of the household. The high rate of unemployment and poverty exacerbate some complaints.
- ❖ The suspicion that Americans are spies was fed by Indonesian propaganda. To avoid encouraging this suspicion, it is safer to initially not directly ask about military aspects of the Indonesian occupation, such as who the perpetrators were, and what your addressee's role in it was.

Things sometimes said about foreigners

- | | |
|---|---|
| . Iha sira nia rai la iha servisu, mai buka servisu iha Timor. | In their country there aren't any jobs, (so) they come and look for work in Timor. |
| . Malae/buatamak nee halo estilu liu. | This foreigner/fellow is showing off. |
| . Sira nee intel, saa. | They are intelligence agents, aren't they. |
| . Sira nee CIA nia ema, saa. | They are CIA agents, aren't they. |
| . Baa fiar fali malae teen toos! | Would you trust a stingy foreigner?! (lit. 'hard-faeces', also meaning 'constipated') |
| . Malae nee britas. | This foreigner is stingy (lit. 'pebble'). |

Male threats

- ❖ When men are threatened by other men, Timorese deem it wisest to walk away, especially as such behaviour is often associated with drunkenness.

Expressions used by young men when threatening other men

- | | |
|--|--|
| . Ita bomba tia nia! | We'll bash him up. |
| . Joga nia! | Let's bash him! |
| . Malae avoo la hanorin, baku mate tia nia! | The foreigner wasn't properly brought up, bash him to death! |

Estrutura língua nian

1. keta ‘don’t

Keta can, like *la bele*, be used in prohibitions. This is particularly common in the variety of Tetun used within the Catholic church, as well as in Tetun Terik. Outside of liturgical contexts, many people prefer *la bele*. It occurs before a verb, or occurs on its own (e.g. *Keta!* ‘Don’t!’).

. Keta tauk!	Don’t be afraid!
. Keta bosok!	Don’t lie/deceive!
. Keta rona nia!	Don’t listen to him!
. Keta lai!	Don’t (do it) yet!

2. para ‘so’

In slang, *para* means ‘so, really, very’. Unlike the other terms meaning ‘very’ (such as *liu*), it comes before the adjective:

. Dosi nee para midar!	This cake is so sweet/tasty!
. Ema nee para bokur!	This person is so fat!
. Feto nee para bonita!	This girl is a stunner!

3. ruma ‘some or other’

Ruma ‘some or other’ always comes after a noun, and indicates an unknown or unspecified quantity or type. It occurs in the standard phrases *ema ruma* ‘someone’, *buat ruma* ‘something’, *fatin ruma* ‘somewhere’, and *dala ruma* ‘sometimes’.

. Ita presiza buat ruma?	Do you need something/anything?
. Iha nasaun ruma bele ajuda ita?	Is there a country (any country/countries) who can help us?
. Ami fiar katak loron ruma Timor sei ukun-an.	We believed that some day Timor would rule itself (be independent).

4. saa tag

Saa is a tag which can be placed at the end of a statement or command in informal speech amongst friends of equal status.

On statements it appears to mean something like ‘this is true – so don’t argue about it’.

. O baa koalia ho Dona Patricia lai! –	Go and talk with Mrs Patricia. –
. Hau baa tia ona saa!	I’ve already done it!
. Hau hatene ona saa!	I already know!

On a command, it has falling intonation. Here *saa* aims to calm the other person down, while still showing that you are serious.

. Tuur tia saa.	Sit down.
. Kalma deit saa.	Just calm down.
. La bele book saa!	Don’t touch it!

34. Despede malu (*Farewell*)

Objetivu

In this chapter you will learn to:

- Handle farewells in a culturally appropriate manner
- Use *nusaa?* ‘why?’, *halo nusaa?* ‘how?’, *atu ... ona* ‘about to’
- Talk about finishing things, using *hotu* or *remata* ‘finish’
- Use *moos* to mean ‘and so’, and *la ... ona* ‘no longer ...’

Liafuan foun

Nouns

ansi	hurry
atensaun	attention, care
despedida	farewell
disiplina	discipline
hahalok	behaviour
kolaborasaun	collaboration
laran luak	wholeheartedness
lia menon	message, instructions
maluk	relative, friend, colleague
ministériu	ministry (government)
reuniaun	meeting (esp. large formal)
rohan	piece; end
salaun	hall (meeting/lecture...)

Example

ho ansi	in a hurry
foo atensaun ba...	pay attention to, care for
festa despedida	farewell party
ho disiplina	in a disciplined way
hahalok aat	bad behaviour

Ministériu Saúdi	Ministry of Health
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Transitive verbs and expressions

agradese	thank (mainly formal use)
aproveita	take (opportunity), make the most of
buka	look for; seek to, try to
despede	farewell, say goodbye to
despede malu	take leave of one another
fiar	believe, trust
foo hatene (ba ...)	inform, tell (to ...)
foo sai (ba ...)	announce, reveal (to ...)
foo tempu ba ...	give an opportunity to ... (e.g. to speak)
halibur	gather (usually people) together
halibur malu	gather together
hatete sai (ba...)	announce
kontinua	continue
organiza	organise
prepara	prepare
remata	finish
simu ho laran luak	receive wholeheartedly

Intransitive verbs

hotu	finish, be finished
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Other

derepeni	suddenly
foufoun	initially, at first
halo nusaa	how
husu deskulpa	say sorry, ask forgiveness
kona ho ... nia laran	suit, be pleasing to
la ... ona	no longer ...
la ... tan	no longer ...
maizoumenus	approximately
nudar	as, in the capacity of
nusaa?	why?; what's up?
oan-ida	a little, a small (e.g. feira oan-ida 'a small party')
tomak	whole, entire; all

Komentáriu kona ba liafuan foun

- ❖ *Halibur* 'gather, assemble', is usually used for assembling people together. It is both transitive and intransitive. That is, you can say both of the following:
 - *Mestri halibur estudante sira iha sala laran.* 'The teacher gathered his students into the hall.'
 - *Estudante sira hotu halibur iha sala.* 'The students all assembled in the hall.'
- ❖ *Nudar* is primarily used in formal speech and writing. It is often used to introduce the capacity in which someone is speaking or functioning:
 - *Nudar ema Timor hau fiar katak...* 'As a Timorese, I believe that...'
 - *Nudar ema foin sae, hau gosta duni aprende buat barak* 'As a young person, I really like to learn many things.'
 - *Nia servisu nudar enfermeira* 'She worked as a nurse.'
- ❖ *Foufoun* 'initially, at first'; e.g.
 - *Foufoun hau mai, hau seidauk hatene tetun.* 'When I first came, I didn't yet know Tetun.'
 - *Indonézia tama foufoun, ami hotu halai ba ai laran.* 'When Indonesia first came in (invaded), we all ran away to the forests.'
 - *Foufoun nia badinas; ikus mai, nia baruk-teen.* 'At first he was diligent; now he is lazy.'

Diálogo ho tekstuDiálogo: Despede malu

Aleixo servisu iha Ministériu Edukasaun. Nia hetan ona lisensa atu kontinua nia eskola iha Jakarta. Bainhira nia atu sai, nia moos despede ho nia maluk sira.

Aleixo: **Halo favór, orsida tuku rua ita halibur malu lai iha salaun reuniaun nian.**

Samuel: **Halibur malu ho see deit?**

Aleixo: **Ita hotu, xefi mak lae. Hau foo hatene tia ba sira seluk.**

Aleixo works in the Ministry of Education. He has received permission to continue his studies in Jakarta. So when he is about to go, he farewells his colleagues.

This afternoon at two o'clock please meet in the meeting hall.

Who will we meet with?

All of us, except the boss. I have already told the others.

Samuel: **Koalia kona ba saida? Keta o atu kaben ona karik?**

Aleixo: **Orsida mak hau hatete sai ba maluk sira hotu. Agora ita baa haan lai.**

Fila hosi haan meiudia, sira hotu halibur iha salaun reuniaun. Ema hotu iha salaun laran hein ho ansi, saida mak Aleixo hakarak foo sai.

Aleixo: **Maluk sira hotu, hau husu tia ona tempu ba ita nia xefi, atu ita halibur malu iha nee. Hau hakarak foo hatene deit katak**

...

Inês: **Ehhhh ... hau hatene ona saa! Atu baa kaben iha Suai.**

Josefa: **Nia teki mak see?**

Samuel: **Diak liu, ita nonook lai. Ita rona tok, saida mak irmaun Aleixo atu hatete sai.**

Aleixo: **Maluk sira, obrigadu tanba imi hotu hakarak mai halibur iha nee. Hau hakarak foo hatene katak, hahuu segunda mai, hau la servisu ona iha nee. Tanba hau atu baa eskola tan iha Jakarta maizomenus tinan tolu nia laran.**

Josefa: **Eskola remata tia, mai servisu fali iha nee ka lae?**

Aleixo: **Lae karik. Hau hanoin ema seluk sei mai tama fali iha hau nia fatin. Tanba nee, hau aproveita tempu ida nee atu despede ho imi hotu. Hau hatoo obrigadu barak ba imi nia ajuda, atensaun ho imi nia laran diak mai hau, durante ita servisu hamotuk. Hau husu deskulpa barak ba hau nia hahalok ka liafuan mak laduun kona imi nia laran. Servisu diak nafatin ho disiplina hanesan baibain. Maromak tulun ita nafatin. Obrigadu.**

Samuel: **Obrigadu ba ita boot nia ajuda durante ita servisu hamutuk. Baa estuda di-diak. Maluk sira rona tia liafuan hosi Aleixo, sira fahe malu. Samuel buka atu organiza festa despedida.**

Samuel: **Josefa, orsida sai servisu, ita koalia uituan lai atu prepara despedida oan-ida.**

Josefa: **Loos, hau moos hanoin hanesan nee. Prepara hotu, ita baa konvida Aleixo. Orsida mak ita koalia liu tan. Ate logu.**

Samuel: **Ate logu.**

What will we be talking about. Are you perhaps about to get married?

I'll tell all of (you) colleagues later. Now let's go and eat first.

When they return from eating lunch, they all gather in the meeting hall. Everyone in the hall is waiting expectantly for what Aleixo wants to tell them.

Friends, I have asked our boss for time for us to meet here. I just want to inform you that ...

Eh! I know! You're about to go and get married in Suai.

Who is his girlfriend?

Let's be quiet for a while. We'll listen to what Aleixo has to tell.

Friends, thank you because you all wanted to gather here. I want to inform you that, starting on Monday, I won't be working here any more. Because I am about to go to Jakarta to study further for about three years.

After your schooling is finished, will you come back and work here?

I don't think so. I think someone else will come in my place. So, I'm taking advantage of this time to farewell you all. I thank you heartily for your help, care, and your kindness towards me during the period in which we have worked together. I sincerely ask forgiveness for my behaviour or words which didn't please you. Keep working well and in a disciplined manner just as usual. May God keep helping you. Thanks.

Thanks for your help during the time we worked together. Go and study well. Having heard this news from Aleixo, the colleagues went their separate ways. Samuel sought to organise a farewell party.

Josefa, when we finish work later, let's talk a bit about preparing a little farewell.

Right. I thought that too. When we've finished preparing it, we'll invite Aleixo. We'll talk more later. See you later. See you.

Tekstu: José halo despedida ho nia kolega servisu sira

Maluk sira hotu,

Bonoiti ba imi hotu,

Hau nia laran haksolok, ho moos susar tebes, hasoru malu ho imi iha kalan ida nee. Hau haksolok, tanba besik tinan rua maka ita servisu hamutuk. Foufoun hau la hatene atu koalia ho see loos, maibee liu tia semana ida, semana rua, hau bele konyese i koalia ho maluk barak.

Maluk doben sira mak hau hadomi,

Iha tempu hirak mak liu tia ona, hau aprende buat barak hosi imi. Hau konyese diak liu tan rai ida nee, ho ema hotu mak moris iha nee. Ita servisu hamutuk, halimar hamutuk, dala barak moos ita baa pasiar iha tasi ho foho hamutuk. Buat barak mak ita halo tia ona, i buat barak moos mak ita hakarak halo, maibee seidauk. Hau hein katak maluk sira bele kontinua halao buat hirak mak ita hahuu tia ona.

Maluk sira hotu mak hau hadomi,

Ba imi nia atensaun, ajuda ho kolaborasaun mak hau simu hosi maluk tomak iha rai ida nee, hau hatoo obrigadu barak. Hau moos hakarak agradese ba imi nia laran luak atu simu hau. Hau hakarak agradese moos ba imi nia tulun mai hau, durante tempu tomak hau hela iha nee.

Nudar ema, hau hatene katak buat barak mak seidauk loos, i dala ruma sala. Iha tempu diak ida nee, hau hakarak husu deskulpa ba hau nia hahalok ka hau nia liafuan ruma mak la kona imi nia laran karik. La bele lori ba lia,¹ i lalika rai iha laran.² Hanoin deit baa, katak ema ida naran José uluk servisu hamutuk ho imi.

Hau nia lia menon³ ba imi hotu, servisu hamutuk di-diak hanesan ita halao ona. Hau fiar metin⁴ katak imi bele kontinua halo too rohan,⁵ saida mak ita hahuu ona hamutuk.

Dala ida tan, obrigadu barak ba buat hotu mak hau simu tia ona hosi maluk sira. I deskulpa se karik hau halo imi nia laran susar, tanba hau nia hahalok laduun diak ka liafuan ruma la kona imi nia laran.

Hau sei la haluha imi. Obrigadu.

Kostumi

- ❖ Farewells are important in Timor. Before leaving a location, it is expected that you go and say farewell to all those with whom you have developed relationships.
- ❖ When farewelling someone who is going to study overseas, colleagues often collect money and give it in an envelope. Even if the amount of money is relatively large, they may say something like *Ami la iha buat ida diak atu foo ba ita. Ami foo netik ida nee, hodi hola sigaru iha dalan ...* 'We don't have anything good to give you. We're just giving you this, to buy cigarettes as you travel.'

¹ *La bele lori ba lia* is an idiom that means something like 'don't make an issue of it'. *Lia* includes court cases.

² *Rai iha laran* is literally 'store it in your heart/mind', that is, remember, or continue to think about.

³ *Lia menon* here means 'parting word'. *Lia menon* also describes the parting words given by someone who has been interviewed, or the final words given by a priest during a sermon.

⁴ *fiar metin* 'firmly believe'.

⁵ *too rohan* 'to the end'.

- ❖ When farewelling someone who is leaving permanently, it is common to try to give a present ‘to remember me by’. The giver may say something like *Ami la iha buat diak ida atu foo ba ita. Maibee ita lori netik buat nee hodi temi ami nia naran.*⁶ ‘We don’t have anything good to give to you. But take this so that you will mention our names (i.e. to remember us by).’ A possible reply is *La buat ida. Buat nebee imi foo mai hau, hau simu ho laran. Hau sei la haluha imi.* ‘That’s OK. What you have given me, I receive whole-heartedly. I will not forget you.’ The one who is leaving may also give something (such as one of their clothes or possessions) to the ones staying behind.
- ❖ There are certain fairly standard elements in the speeches of those who are leaving. Most mention not only ‘thanks’, but also ‘I’m sorry if I have ever done you wrong’. This is illustrated in the dialogue and text. It is also common to mention that you will remember (or won’t forget) those who are left behind, and perhaps to invite them to visit should they ever go to your new destination. From those who stay, a representative also says ‘thanks’ and ‘sorry’. Men generally hug or shake hands (or hit each other on the back, if they are good friends). Between women, or between women and men, it is common to *rei malu* (‘kiss’ cheek-to-cheek).
- ❖ Relatively common expressions when farewelling are:
 - *Hela ho Maromak* ‘Stay with God’ (said by the person leaving)
 - *Baa ho Maromak* ‘Go with God’ (said to the person leaving)
- ❖ Speeches (not just farewell speeches) are often sprinkled with references to the audience, using expressions such as *maluk sira* ‘friends’, *irmaun sira* ‘brothers (and sisters)’, *maun-alin sira* ‘brothers and sisters’. These introduce new ‘paragraphs’. These references may be followed by expressions such as *mak hau respeita* ‘whom I respect’ and *mak hau hadomi* ‘whom I love’.⁷

Estrutura língua nian

1. nusaa? ‘why?’

At the beginning of a clause, *nusaa* is a relatively informal and often rhetorical way of asking ‘why?’ It is not used in formal situations or when interviewing high-status people.

- | | |
|--|------------------------------|
| . Nusaa mak Acata tanis? | What is Acata crying for? |
| . Nusaa mak imi la foo balu mai ami?! | Why don’t you give us some?! |
| . Nusaa o tama tardi hanesan nee?! | Why are you so late?! |

On its own, *Nusaa?* is something like ‘What’s up?’; for instance, if a friend calls out your name, you could ask *Nusaa?* ‘What’s up, what do you want?’

⁶ *Netik* is difficult to translate into English. Here it is self-humbling, suggesting that the gift is only small.

⁷ Here *mak* introduces a relative clause, just as it does in Tetun Terik. Using *mak* instead of *nebee* to introduce a relative clause seems to be restricted to these formal formulaic expressions. In contrast, in its ‘everyday’ use, an expression like *Senyór ... mak hau respeita* would be a full sentence meaning ‘It is only Mr ... that I respect.’

2. halo nusaa? ‘how?’

Halo nusaa occurs at either the beginning or the end of the question. It means ‘how’, asking about means or method.

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|---|--|
| . Odamatan nee loke <u>halo nusaa</u> ? | How do you open this door? |
| . <u>Halo nusaa</u> mak profesór sira bele hatene portugés lailais? | How can the teachers come to know Portuguese quickly? |
| . <u>Halo nusaa</u> mak ita bele hetan ajuda hosi nasaun seluk? <u>KA</u> | How can we get help from other countries? |
| . Ita bele hetan ajuda hosi nasaun seluk <u>halo nusaa</u> ? | |
| . Ita tesi lia nee <u>halo nusaa</u> ? | What is your judgment? (lit. ‘How do you judge’) |
| . “Square” iha tetun, bolu <u>halo nusaa</u> ? | What is “square” in Tetun? (lit. ‘how is “square” said’) |

It is sometimes rhetorical.

- | | |
|--|---|
| . O nunka estuda. <u>Halo nusaa</u> mak o bele matenek?! | You never study. How are you ever going to be smart?! |
| . Iha ema barak iha nee. <u>Halo nusaa</u> mak ita husu “See mak ohin kona hau nia ropa?!” | There are lots of people here. How can you ask “Who touched my clothes just now?!” (That’s unreasonable!) |

Halo nusaa moos means ‘no matter what’.

- | | |
|---|--|
| . Malae hateten ba xofér, “Iha dalan, la bele para. Bele <u>halo nusaa moos</u> , la bele para. Se lae, ema oho imi iha dalan.” | The foreigner said to the drivers, “You cannot stop on the way. No matter what happens, do not stop. Otherwise people will kill you en route.” |
| . <u>Halo nusaa moos</u> , ami tenki too duni Suai aban dadeer. | No matter what, we have to arrive in Suai tomorrow morning. |

3. atu ... ona ‘about to’

Atu ... ona means ‘about to’, and is used for events that are considered imminent.

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|---|---|
| . Jesús dehan, “Ema <u>atu</u> faan hau <u>ona</u> .” | Jesus said, “Someone is / people are about to betray me.” |
| . Ita tenki baa lalais ospitál, tanba bebee <u>atu</u> moris <u>ona</u> . | We have to hurry to the hospital, because the baby is about to be born. |
| . La bele hamriik iha nee, tanba aviaun <u>atu</u> tuun <u>ona</u> . | You can’t stand here, because the aeroplane is about to land (here). |

4. hotu, remata ‘finish’

Hotu follows a noun or verb, to indicate that the action specified by that noun or verb has finished, for instance *haan hotu* ‘finished eating’. Note that this is the opposite order to English, and also the opposite order to *komesa* ‘start’ (*komesa haan* ‘start eating’).

- | | |
|--|--|
| . Funu nee seidauk <u>hotu</u> . | The war hasn’t finished. |
| . Nia eskola <u>hotu</u> ona. | He has finished his schooling. |
| . Senyór Marcos koalia <u>hotu</u> mak ita bele koalia fali. | Only when Mr Marcos has finished speaking can you in turn speak. |

Remata too can follow a noun which says what has finished, but does not follow verbs.

- | | |
|---|---|
| . Votasaun <u>remata</u> <u>tuku</u> <u>haat</u> . | The voting finished at four o'clock. |
| . Misa <u>remata</u> <u>ona</u> . | Mass has finished. |
| . Enkontru nee tenki <u>remata</u> <u>tuku</u> <u>rua</u> . | The meeting must finish at two o'clock. |

Remata can also mean 'finish (something)', in which case it is followed by a noun which states what is finished.

- | | |
|---|---|
| . Ita tenki <u>remata</u> <u>enkontru</u> <u>nee</u> <u>tuku</u> <u>rua</u> . | We must finish this meeting at two o'clock. |
| . Sira <u>remata</u> <u>tia</u> <u>ona</u> <u>servisu</u> <u>nee</u> . | They have already finished this work. |

Another way of saying 'finish (something)' is *halo remata* or *halo hotu* 'cause to be finished'.

- | | |
|--|---|
| . Ami iha Komisaun Eleitorál tenki <u>halo</u> <u>remata</u> <u>ami</u> <u>nia</u> <u>misaun</u> <u>iha</u> <u>tinan</u> <u>ida</u> <u>nee</u> . | We in the Electoral Commission must finish our mission this year. |
| . Nia la bele <u>halo remata</u> <u>nia</u> <u>kursu</u> <u>tanba</u> <u>osan</u> <u>la</u> <u>too</u> . | She can't finish her course as she doesn't have enough money. |
| . Ita tenki <u>halo hotu</u> <u>ita</u> <u>nia</u> <u>servisu</u> <u>nee</u> <u>mak</u> <u>foin</u> <u>bele</u> <u>fila</u> <u>ba</u> <u>uma</u> . | You must finish this work before you can go home. |

5. moos 'and so'

Moos is often used before a verb, to mean something like 'so', to indicate that someone has obeyed instructions, or responded appropriately to news.

- | | |
|--|---|
| . Ema ohin dehan hau nia oan derepentí moras iha uma. I hau <u>moos</u> <u>fila</u> <u>kedas</u> <u>ba</u> <u>haree</u> <u>nia</u> . | People told me my child had suddenly gotten ill at home. So I went immediately to see him. |
| . Bainhira polísia foti liman haruka kareta para, kareta <u>moos</u> <u>para</u> <u>kedas</u> . | When the policeman raises his hand to order the cars to stop, the cars stop immediately. |
| . Jesus hatete ba anin ho laloran nunee, "Para ona!" Anin <u>moos</u> <u>para</u> , i bee <u>moos</u> <u>hakmatek</u> <u>kedan</u> . | Jesus said to the wind and waves, "Stop!" And the wind stopped, and the waves became still. |

6. la ... ona 'no longer'

la ... ona means 'no longer, not any more'.

- | | |
|---|---|
| . Uluk hau faan sasaan iha merkadu. Agora <u>la</u> <u>faan</u> <u>ona</u> . | I used to sell goods in the market. Now I don't sell any more. |
| . Hau <u>la</u> <u>biban</u> <u>ona</u> <u>atu</u> <u>baa</u> <u>enkontru</u> <u>nee</u> . | I won't manage to get to the meeting now (though I could have earlier). |
| . Komu hau nia inimigu <u>la</u> <u>iha</u> <u>Timor</u> <u>ona</u> , hau <u>fila</u> <u>ba</u> <u>hau</u> <u>nia</u> <u>rain</u> . | Because my enemies were no longer in Timor, I returned to my country. |

35. Edukasaun 1 (*Education*)

Objetivu

In this chapter you will learn to:

- Talk about education
- Use relative clauses
- Talk about duration, using *durante* and *iha ... nia laran*
- Use some Tetun verbs as abstract nouns



Liafuan foun

Since education for most people has been in Indonesian over the last quarter century, many people still use Indonesian rather than Portuguese loans when talking about schooling. Hence we have included commonly-used Indonesian terms in the right-hand column, as well as other (usually Portuguese-based) terms.

People

eskola oan	school student (especially primary school)
alunu / a	student (especially primary school)
estudante	university student
mestri / mestra	school teacher (male / female)
profesór / profesora	teacher, lecturer (male / female)
dosente	lecturer

Indonesian

mahasiswa
guru

dosen

Educational institutions

jardín infantíl	kindergarten, preschool
eskola primária	primary school
eskola pre-sekundária	junior high school
eskola sekundária	senior high school
universidade	university
semináriu	seminary

TK [té ká]
SD [és dé]
SMP [és ém pé]
SMA [és ém á]
universitas
seminari

Other nouns

aula	lecture, lesson
CV [si vi]	CV (curriculum vitae)
disionáriu	dictionary
esperiénsia	experience
ezami	exam; <i>Verb</i> do an exam
intervista	interview
klase	class, grade, year (of school)
kursu	course (especially short courses)
lisaun	lesson
prezenti	present, gift
sertifikadu	certificate
servisu uma	homework
trabalyu da kaza	homework
teze	thesis
valór	exam results

kamus

ujian

klas
kursus

sertifikát
pekerjaan rumah
PR [pé ér]
skripsi
nilai

aula	lesson, lecture lecture (university) position within the class first place within the class	kuliah ranking ranking primeiru
-------------	--	--

Verbal expressions

akaba	graduate from ¹	tamat
akaba universidade	graduate from university	
hasai	graduate from (a course, school or university)	
biban	have the chance to, manage to	
foo kursu	teach a course	
tuir kursu	attend a course	
haan tempu	take (a lot of) time	
...haan tempu hira?	how long does ... take?	
lakon (ezami)	fail (an exam)	
liu (ezami)	pass (an exam)	
	study at tertiary level	kuliah

Other

durante	during, for the specified period of time
halo di-diak	well, thoroughly
iha ... nia laran	during, for the specified period of time
nebee	RELATIVE CLAUSE MARKER
OK	OK

Komentáriu kona ba liafuan foun

- ❖ The mainstream education system used since 1975 consists of the following steps. (Education during Portuguese rule used a different set of terms again, which are not listed here.)
 - *Jardín infantil* (or TK, short for *taman kanak-kanak*) ‘kindergarten, preschool’ is voluntary.
 - *Eskola primária* (or SD, short for *sekolah dasar*) ‘primary school’ lasts six years.
 - *Eskola pre-sekundária* (or SMP, short for *sekolah menengah pertama*) lasts 3 years.
 - *Eskola sekundária* (or SMA, short for *sekolah menengah atas*) lasts 3 years. There are (or have been) various specialist schools at this senior high school level, including technical schools (STM), agricultural high schools (SPP), schools for training nurses (SPK), and economic high schools (SMEA).
- ❖ *Kursu* include short courses (e.g. in language or word processing), and longer courses (such as teachers’ college). Regular school subjects are not referred to as *kursu*.
- ❖ *Biban* is nearly always used negatively, as *la biban* ‘not have the opportunity, not have the time to, not manage to’:
 - *Hau la biban atu baa misa, tanba hau hadeer tardi.* ‘I don’t have the time to get to mass as I got up too late.’

¹ In Portuguese, *akaba* means ‘finish’; in Tetun it is largely restricted to the context of schooling.

Diálogu

(1) Fernando foo kursu inglés

Jony hasoru malu ho Fernando iha Dili.

Jony: Hai, Fernando, hau kleur ona la hetan ita. Ita iha nebee deit?

Fernando: Hau foo kursu inglés ba eskola oan sira iha Lliquiça.

Jony: Eskola saida? SD, SMP ka SMA?

Fernando: SD lae, maibee iha SMP ho SMA.

Jony: Tansaa la foo kursu ba labarik SD?

Fernando: Tanba labarik SD lee seidak moos, i lisaun inglés seidak iha.

Jony: Bainhira mak kursu nee remata?

Fernando: Kona ba SMP, sira sei ezami semana oin mai, depois hau sei hili estudante ida nebee mak hetan ranking primeiru iha kursu nee.

Jony: Estudante nebee hetan valór diak, nia sei hetan prezenti ka?

Fernando: Sín, hau sei foo disionáriu inglés-tetun ida ba nia.

Jony: Oinsaa kona ba SMA nian?

Fernando: SMA sira sei ezami fulan oin mai, tanba atu hetan sertifikadu, tenki tuir kursu durante fulan tolu nia laran.

Jony: Entaun SMA sira foin tuir kursu fulan rua.

Fernando: Sín, loos duni.

Jony: OK. Hanorin di-diak.

Fernando: Obrigadu.

Jony runs into Fernando in Dili.

Hi, Fernando. I haven't seen you for a long time. Where have you been?

I'm giving an English course to the school students in Lliquiça.

Which school? Primary, junior high or senior high?

Not primary school, but (I am teaching) junior high and senior high school.

Why aren't you teaching the primary school kids?

Because the primary school children don't read well yet, and don't have English lessons yet.

When will the course finish?

With regard to junior high school, they will be doing an exam next week, then I'll choose the student who got top place in the course.

Will the student who got the best (lit. 'good') mark get a present?

Yes, I'll give him/her an English-Tetun dictionary.

How about the senior high school (students)?

The senior high school students do their exam next month, because to get a certificate, they must do a course for three months.

So the senior high schoolers have only done a course for two months (so far).

Yes, that's right.

OK. Teach well.

Thanks.

(2) Antonio tuir entrevista

Antonio tuir entrevista atu servisu iha banku BNU.

Hipolito: Halo favór, tuur tia.

Antonio: Obrigadu.

Hipolito: Senyór Antonio, ita bele hatete kona ba ita nia tempu eskola? Tanba hau haree iha ita nia CV, kleur loos mak foin ita remata ita nia estuda.

Antonio is being interviewed to work in the BNU (Banco Nacional Ultramarino) bank. Please take a seat.

Thank you.

Mr Antonio, could you tell me about your period of education? Because I see in your CV that it took you a long time to finish your studies.

- Antonio: **Sín. Hau eskola primária iha tempu portugés, akaba iha tinan 1975. Depois iha tinan haat nia laran hau la eskola, tanba funu. Hau foin tama fali iha pre-sekundária iha tinan 1979. Hau akaba hosi pre-sekundária, depois hau servisu durante tinan rua, mak foin komesa eskola fali iha sekundária. Akaba hosi sekundária, hau tama iha universidade UnTim.² Lokraik hau baa kuliah, dadeer hau baa servisu iha banku BPD.**
- Hipolito: **Ita akaba hosi universidade saa tinan?**
- Antonio: **Hau akaba iha tinan 2003. Tanba situasaun mak halo hau para beibeik.**
- Yes. I did primary school during the Portuguese era, finishing in 1975. Then for four years I didn't go to school, because of war. I only started junior high school in 1979. I finished junior high, then worked for two years, and only then started senior high school. When I finished senior high, I went to the national university of East Timor. In the afternoons I went to lectures, and in the mornings I went and worked at the BPD (Bank Pembangunan Daerah) bank.
- What year did you graduate from university?
- I graduated in 2003. Because the situation made me keep interrupting my studies.

Kostumi

- ❖ Many Timorese parents place high value on formal education. Costs associated with schooling can be a major drain on family resources.
- ❖ In many schools at present, students attend school only in the morning or in the afternoon, depending on their class. This enables education to continue despite a shortage of classrooms and teachers.
- ❖ True education is seen to encompass not only academic knowledge, but also training for right living. This is reflected in the meanings of *matenek*, *beik*, *ulun mamar* and *ulun toos*, all of which include both a capacity to learn and a willingness to obey appropriate authority. The verb *eduka* too, includes not only formal education, but also training in right living.

Estrutura língua nian

1. Relative clauses

Relative clauses in Tetun Dili are usually introduced by *nebee*.

- | | | |
|----------|--|--|
| Subject: | <p>. Hau la konyese ema nebee hakerek livru nee.</p> <p>. Ita tenki hanoin maluk sira nebee mate iha funu laran.</p> | <p>I don't know the person who wrote this book.</p> <p>We must remember those friends who died in the war.</p> |
| Object: | <p>. Buat ida nebee ita presiza duni mak kadernu.</p> <p>. Hau laduun fiar istória nebee hau ohin rona.</p> | <p>Something we really need is exercise books.</p> <p>I don't really believe the story I just heard.</p> |

² The state university set up during the Indonesian occupation was at that time called UnTim (Universitas Timor Timur). It is now UNTL (Universidade Nacional de Timor Leste).

Time:	. Iha loron nebee ita hasoru malu, ...	On the day we met each other...
	. Iha tempu nebee ita halo ezame, la bele pasiar.	In the time when we do exams, we can't go out.

In English, we can turn a large number of constituents into relative clauses. For instance, we can relativise location ('the house in which I live'), destination ('the motel to which I went') and means ('the means by which they achieved this'). Tetun relative clauses are not that flexible. As shown by the examples above, in Tetun you can relativise the subject, object or time. Most other constituents cannot be relativised.³ Instead, when translating from English, you normally need to split the sentence into two. For instance 'The man to whom we paid the money was most unkind' could be split into 'We paid the money to a man. He was most unkind.'

2. Duration: iha ... nia laran

You have already learned *iha ... nia laran* with the meaning 'inside'; e.g. *iha kareta nia laran* 'inside the car'. (*Iha*) ... *nia laran* can also be used to mean 'during, for (period of time)'. Alternatively, you can use the preposition *durante* (or *duranti*) 'during, for (period of time)', or use both *durante* and *nia laran* in combination. These three alternatives are illustrated below.

. Nia eskola iha Dare durante tinan haat nia laran.	He went to school in Dare for 4 years.
<u>KA</u>	
. Nia eskola iha Dare durante tinan haat. <u>KA</u>	
. Nia eskola iha Dare tinan haat nia laran.	
. Hau hanorin durante oras rua nia laran. <u>KA</u>	I teach for two hours.
. Hau hanorin oras rua nia laran. <u>KA</u>	
. Hau hanorin durante oras rua.	

3. Abstract nouns from verbs

In Tetun Dili, some native verbs can be used as abstract nouns. Usually, they are used in a possessive construction, with the person who does the action of the verb being presented as the possessor.

. tuir ita boot nia hanoin	in your opinion
. prezidenti nia hakarak	the president's desire
. Amérika nia ajuda	America's help
. sira nia fiar ba Nai Maromak	their faith in the Lord God

³ When pressed, and when translating from other languages, some people allow relativisation of location ('the place in which we live'). However there is little agreement amongst speakers about how this should be done.

Indonesian pronunciation

Much Indonesian pronunciation and spelling is like Tetun. Here are the major differences. Listen carefully to how your teacher pronounces them.

- ‘c’ sounds like English ‘ch’: *camat* ‘subdistrict head’
- ‘j’ sounds like English ‘j’: *juta* ‘million’. (Some Timorese pronounce Indonesian ‘j’ like the Tetun one, but this is not standard.)
- ‘ng’ sounds like English ‘ng’: *barang* ‘goods’
- ‘ngg’ sounds like English ‘ng’ plus ‘g’: *mangga* ‘mango’
- ‘ngk’ sounds like English ‘ng’ plus ‘k’: *tingkat* ‘level’
- A glottal stop is pronounced (but not written) between two vowels when they are:
 - both identical; e.g. *maaf* ‘sorry’ (pronounced: ma’af)
 - ‘ae’; e.g. *daerah* ‘region’ (pronounced: da’erah)
 - ‘e’ plus a following vowel; e.g. *keadaan* ‘situation’ (pronounced: ke’ada’an)
- There are two separate vowels written as ‘e’. One is much like the Tetun ‘e’. The other is a schwa, that is, somewhat like the unstressed ‘e’ in ‘carpet’.⁴ Listen to the contrast; the first column below has schwas, and the second has the Tetun-like ‘e’.

enam ‘six’

enak ‘tasty’

peta ‘map’

pesta ‘party’

empat ‘four’

ember ‘bucket’

- Syllables are pronounced with approximately equal stress, but usually slightly greater stress on the second-last vowel. The main exception is that schwas (written ‘e’) cannot be stressed, so if the second-last vowel is a schwa, stress shifts to the following vowel; hence *énak* ‘tasty’ is stressed on the ‘e’, while *enam* ‘six’ has stress on the ‘a’.

⁴ Some people from East Timor and parts of Eastern Indonesia tend to pronounce the schwa like the ‘é’, and to allow it to be stressed.

36. Edukasaun 2

Objetivu

In this chapter you will learn to:

- Talk about education, especially tertiary education and fields of study
- Use relative clauses with *nebee mak*
- Mark possession using *nian*
- Distinguish *kiik-oan* and *uitoan*



Liafuan foun

Note: From the lists of subjects, concentrate on learning those that are relevant to you. At this stage, diplomas and degrees are almost universally referred to by their Indonesian terms, listed in the right-hand column.

Tertiary qualifications

	one-year certificate/diploma
	two-year diploma
baxarelatu	bachelor's degree (three years)
lisenziatura	bachelor's degree (four years)
mestradu	master's degree
doutoradu	PhD

Indonesian

D1	[Dé satu]
D2	[Dé dua]
D3	[Dé tiga]
S1	[És satu]
S2	[És dua]
S3	[És tiga]

Subjects

agrikultura	agriculture
alfabetizasaun	literacy
arte	art
biolojia	biology
kímika	chemistry
desportu	sport, exercise
edukasaun	education
ekonomia	economics
enjenyaria	engineering
estatística	statistics
filozofia	philosophy
fízika	physics
istória	history
jeografia	geography
jeolojia	geology
komérsiu	business
língua language
linguística	linguistics
matemática	mathematics
medisina	medicine
música	music
psikolojia	psychology
relijaun	religion
siénsia	science

pertanian

kesenian
biologi
kimia
olah raga
pendidikan
ekonomi
keahlian teknik
statistik
filosafat
fisika
sejarah
geografi
geologi
bisnis
bahasa ...
linguistik
matematika
kedokteran
musik
psikologi
agama
ilmu alam

siências naturais	natural sciences
siências políticas	political sciences
siências sociais	social sciences
teologia	theology
trabalho manual	manual arts (sewing, handcraft, woodwork, gardening, farming...)

IPA [ipa]
SOSPOL [sospol],
FISIPOL [físipol]
IPS [í pé és]
teologi
keterampilan

Other nouns

bolsa (de) estudo	scholarship
fakuldade	faculty
futuro	future
graduação	graduation
jurusan (I)	field of study (e.g. biology); direction
língua	language; voice
cerimônia	ceremony

beasiswa
fakultas

Verbal and adjectival expressions

pegar	pick up
estudar matemática	study mathematics, major in mathematics
inteligente	intelligent
preparar-se	prepare oneself
sorteado	lucky



Other

agora	these days
pequeno	small
mas	but

Komentáriu kona ba liafuan foun

- ❖ *Universidade* (or *universitas*) is minimally 4 years for a degree (Indonesian *S satu*). Students normally state what semester they are in rather than their year.
- ❖ Amongst university students, the compulsory *teze* (or *skripsi*) ‘thesis’ is a big deal. It is normally done after coursework has been completed, and frequently takes a lot of time and money. During this phase (and indeed until formal graduation), the student is a *finalista*.
- ❖ *Agora dadaun* means ‘now, at present, these days’. It refers to a general period of time, not to this very moment.

Diálogu

Foti S2

Jaime ho Adai foin akaba hosi UNTL. Sira nain rua koalia kona ba sira nia futuru.

Adai: Jaime, graduasaun hotu tia, o hanoin saida? Iha planu atu baa foti S2?

Jaime: Hau hanoin, maibee agora seidauk. Hau servisu lai, depois tinan oin hau hakarak baa. Hau rona Edi atu baa foti kedas tinan nee.

Adai: Loos. Nia hetan bolsa estudu atu kontinua iha Australia.

Jaime: Nia sorti diak, i nia moos intelijenti. La hatene, nia atu foti jurusan saida?

Adai: Uluk nia dehan, nia hakarak foti linguística, kona ba Mambae.

Jaime: Nee diak, tanba ema Timor barak mak koalia lian nee.

Jaime and Adai have just graduated from the National University of East Timor. The two of them are talking about their future.

Jaime, now that graduation is over, what do you think? Do you have plans to do a masters?

I'm thinking about it, but not yet. I'll work first, then I'd like to go next year. I hear that Edi is about to go and do his masters this year.

True. He received a scholarship to continue (his studies) in Australia.

He's lucky, and he's also intelligent. I don't know, what does he want to study?

In the past he said he wanted to study linguistics, about Mambae.

That's good, because many Timorese speak that language.

Kostumi

- ❖ The titles to be given to graduates are still in a state of flux in East Timor, partly because of a mismatch between Portuguese titles and those Indonesian titles which sound most like them. Here are the options:
 - The Portuguese title *doutór* (*doutora* for women) is applicable to graduates and to medical doctors. Indonesian *doktor* is a title for holders of PhDs.
 - In Portuguese, *profesor* (*profesora* for women) is applicable to school teachers as well as university lecturers. In Indonesian, *profesor* is a title reserved for university professors (in the British sense of one who has a chair, i.e. who more senior than a lecturer).

Estrutura língua nian

1. Relative clause with nebee mak

In the previous chapter you learned to introduce a relative clause with *nebee*. About a quarter of relative clauses in fact start with *nebee mak*, as in the following examples. *Mak* here appears to indicate that the speaker is presenting the information in the relative clause as if it is 'known' information – that is, as if such a grouping is something that the listener is already aware of.

. **Buat nebee mak nia hakarak, ita foo deit.**

Whatever he wants, we just give.

. **Sira buka ema nebee mak bele hanorin.**

They are looking for those people who can teach.

. **Ba ema nebee mak isin rua, diak liu la bele haan masin barak.**

For those people who are pregnant, it is better to not eat much salt.

2. Possessives with nian

Like English, Tetun has two ways of forming possessives. The first, which you have already learned, usually corresponds to using English possessive pronouns (*your, our*, etc.) or to using ‘s’:

. hau nia uma	my house
. Carlita nia apaa	Carlita’s father
. senyora nia kareta	madam’s car

The second often corresponds to constructions using ‘of’ in English. Here the possessor is usually followed by *nian*. The alternative to *nian* is *ninian*, this longer form is uncommon in informal speech, being mostly restricted to formal settings.

. iha tempu UNTAET nian	in the time of UNTAET
. kareta UNAMET nian	UNAMET vehicles
. doutrina igreja nian	the doctrine of the church
. direitu feto sira nian	the rights of the women
. mentalidadi povu ninian	the mentality of the (common) people

Some relationships can be talked about using either order, just as English allows both ‘my house’ and ‘this house of mine’. However for many types of relationships, one of the two orders is either required or preferred.

Here are some relationships that require the possessor-first order:

. part-whole relationships	hau nia liman kareta nee nia roda	my hand/arm this car’s wheel(s)
. location relative to something	iha Simeão nia kotuk iha tasi nia sorin baa	behind Simeão on the other side of the sea
. family relationships ¹	labarik nee nia amaa Mario nia oan	this child’s mother Mario’s child
. <i>naran</i> ‘name’	ita boot nia naran	your name
. abstract nouns derived from verbs	hau nia hanoin povu nia hakarak	my opinion the people’s desire
. possessor is a pronoun ²	hau nia uma ita nia kareta	my house our car
. possessor is a particular individual ³	Maria nia uma João nia kareta	Maria’s house João’s car

When talking about physical possessions, the possessor-first order is most common, but the other is possible too:

UNTAET nia komputadór	UNTAET’s computers
komputadór UNTAET nian	UNTAET computers

¹ The exception is *família* ‘family’, which can occur after the possessor (e.g. *hau nia família*) or before it (e.g. *família Maria Lemos nian* ‘Maria Lemos’ family’).

² In everyday speech, people consider it odd to put the pronoun last (e.g. *?uma sira nian*). However it can occur, and you may see it in the press (e.g. *ajuda sira nian* ‘their help’).

³ You can put the possessor last when it refers to a particular individual, but it is uncommon (e.g. *uma Maria nian*).

Corpo da Paz nia kareta
kareta Corpo da Paz nian

Peace Corps' vehicles
 Peace Corps vehicles

So when is the possessor-last order used? In this order, the entity marked as 'possessor' is usually not a particular individual, and usually does not 'own' the other entity; rather there is a more general association between the two. This possessor-last order is common in formal and fixed phrases, especially in fields such as law, economics, and politics. Here are some more examples.

problema saúdi nian	health problems
futuru Timor Lorosae nian	the future of East Timor
tempu Indonézia nian	the Indonesian period
Dioseze Dili nian	the Diocese of Dili
governu Austrália nian	the government of Australia
lei inan Malázia nian	the constitution of Malaysia
aimoruk susuk nian	mosquito repellent / spray

3. kiik-oan 'small' versus uitoan 'a little'

Kiik-oan 'small' refers to size:

Labarik kiik-oan sira toba hotu ona.	All the little children are already asleep.
Sira istori malu tanba problema kiik-oan ida.	They argued over a tiny problem.
Kiik-oan sira nia aman ohin baa servisu.	The littlies' father went to work.

Uitoan 'a few, a little bit' refers to quantity:

Ema uitoan deit mak mai.	Only a few people came.
Tau masin midar uitoan.	Put in a bit of sugar.
Falta uitoan hau atu monu.	I very nearly fell.

Uitoan is also an adverb meaning 'a bit, somewhat'. Often *uitoan* is used to downplay what is in fact a serious situation. For instance, people who are truly in difficulties may say they are *susar uitoan*.

Hau kole uitoan.	I'm a bit tired.
Ita tenki book-an uitoan.	We have to move around a bit.
Ami laran susar uitoan.	We're a bit distressed.

Cognate adjectives ending in -u and -a

Many adjectives borrowed from Portuguese end in *-u*. Notice that the stress is sometimes different on the Portuguese to the English word, for instance *katólíka* and *primária* have stress on the second syllable, not on the first as in English.

<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
báziku	basic	
falsu	false	
ijiéniku	hygienic	
intransitivu	intransitive	intransitif
justu	just (fair)	
katóliku/a	Catholic	katolik
kompletu	complete	
korektu	correct	
litúrjiku	liturgical	liturgi
másimu	maximum	maksimum
médiku	medical	
mínimu	minimum	minimum
modernu	modern	modérn
polítiku	political	politik
primáriu/a	primary	
públiku	public	
sekundáriu/a	secondary	
sensitivu	sensitive	
síviku	civic	
tékniku	technical	teknis
transitivu	transitive	transitif
tranzitóriu	transitional	transisi
úmidu	humid	

The above forms ending in *-u* are all masculine in Portuguese; the corresponding feminine forms end in *-a*. In most cases, Tetun borrows the masculine form. However there are some adjectives which are often used together with grammatically feminine nouns, in what are essentially borrowed phrases. Examples of such borrowed phrases are:

igreja Katólíka	Catholic church
eskola sekundária	secondary school
eskola primária	primary school

37. Servisu (Work)

Objetivu

In this chapter you will learn to:

- Talk about employment
- Use *sai* 'become' and *hirak* 'these specific'
- Recognise omitted subjects and objects

Liafuan foun

Nouns: occupations

toos nain	farmer (with non-rice crops)
natar nain	rice farmer
xofér	driver
kondutór	driver
konjak (I)	bus conductor
seguransa	security guard; security
sekúriti (Eng)	security guard
polísia	police
polisi (I)	police
katekista	catechist, lay religious leader
funsionáriu	government office worker
pegawai (I)	public servant, government employee
durbasa	interpreter; <i>Verb</i> interpret
tradutór	translator
jornalista	journalist
badaen	tradesman, craftsman
badaen ai	carpenter
badaen besi	blacksmith
badaen fatuk	bricklayer, stonemason
advogadu/a	lawyer
enjenyeiru/a	engineer

Other

hirak	these specific
... para mate	very ... (informal)
saugati deit	in vain, uselessly



Other nouns

feriadu	public holiday, holiday
férias	holiday
administrasaun	administration
seksaun	section
governu	government
swasta (I)	private sector
kantor (I)	office ¹
toos	agricultural gardens
natar	rice paddy
formuláriu	form (to fill in)
estadu	the state, national government

Verbal expressions

buka moris	seek to earn a living
buka mate	court death
fila liman	conduct small business
manaan	win, earn
manaan osan	earn money
...servisu saida?	what work does ... do?
...la servisu	doesn't have a job
servisu swasta (I)	work in the private sector
husu lisensa	ask for a day off/holidays
rekruta	recruit
sai	become

¹ Indonesian *kantor* is by far the most widely used term for 'office'. Other options include *sede* 'headquarters, office' (e.g. of the CNRT, of village-level government), *gabinete* 'office of a senior leader', *repartisaun* 'large government office' (the term was used prior to 1975 for the large governor's palace at the seafront) and *sekretaria* 'secretarial office'. In Portuguese, *eskritóriu* can mean 'office', but in Timor it is understood mainly as 'office desk'. An *ofisina* is a mechanic's workshop (more widely known by the Indonesian term *bengkel*).

Komentáriu kona ba liafuan foun

- ❖ *Fila liman* includes selling things in the market or by the roadside, running a *kios*, preparing snacks to be sold at school, and running your own shop or restaurant.
- ❖ Holidays: In Portuguese, *férias* means ‘holidays, vacation’; in Timor, it tends to include public holidays as well. *Feriadu* includes only those days which everybody gets off, such as public holidays and school holidays. For leave which one gets upon request (such as annual leave or funeral leave), people use *lisensa* ‘permission’; e.g. *Hau husu lisensa ba aban* ‘I asked for tomorrow off’; *Nia hetan lisensa loron tolu* ‘She received three days off.’
- ❖ Cleaners and janitors: Before 1975, such people were called *serventi*. During the Indonesian time, *penjaga* carried out these duties amongst others. Since 1999, English *kliner* is used in some offices.

Diálogu

(1) Maumeta buka servisu

**Maumeta buka servisu maibee seidauk hetan.
Nia koalia ho nia kolega eskola uluk.**

Maumeta: **Ei pá! Mausanu, ita eskola moos
saugati deit.**

Mausanu: **Nusaa mak eskola saugati?**

Maumeta: **O hanoïn tok. Remata tia ona
universidade moos, buka servisu
susar para mate.**

Mausanu: **Ita eskola laós atu buka servisu iha
kantor deit; ita moos bele halo
servisu hanesan iha toos ka natar.**

Maumeta: **Hau eskola laós atu servisu iha toos
ka natar! Se hanesan nee karik,
uluk hau lakohi eskola.**

Mausanu: **O keta triste demais; horiseik hau
rona iha rádiu, katak governu atu
rekruta mestri-mestra foun, komesa
TK too SMA.**

Maumeta: **Aah...hanesan nee ka? Bainhira
loos?**

Mausanu: **Agora ita nain rua baa foti
formuláriu iha kantor Ministériu da
Edukasaun iha Vila Verde.**

Maumeta: **Entaun diak. Ita baa agora kedas.**

Maumeta is looking for work, but hasn’t yet got any. He talks with his old school friend. Good grief! Mausanu, even though we are educated, it’s no use.

Why was our education useless?

Just think about it. Even though we have finished university, we still find it terribly difficult to get work.

We didn’t get educated just to look for work in offices; we can also do work such as on the farm or in the rice paddies.

I didn’t get educated to work in fields or rice paddies! If that were the case I wouldn’t have wanted to go to school.

Don’t be too sad. Yesterday I heard on the radio that the government was about to recruit new teachers, starting from preschool through to senior high school.

Ah, is that so? When exactly?

Let’s go now and pick up forms at the office of the Ministry of Education in Vila Verde.

OK. Let’s go right now.

(2) Mariano fila liman

Mariano uluk servisu iha governu, maibee agora nia fila liman iha merkadu Comoro. Nia kolega Carlos hetan nia iha nebaa.

Carlos: **Hai, bondia Mariano.**

Mariano: **Bondia Carlos. Buka saida?**

Carlos: **Hau lao pasiar deit. Nusaa mak agora o faan fali sasaan?! Tansaa la servisu iha governu hanesan uluk?**

Mariano: **Nee loos. Tempu Indonézia hau funsionáriu duni. Maibee agora hakarak tama governu moos, susar liu. Nee duni hau hanoín fila liman moos servisu ida.**

Carlos: **Loos duni. La bele hein deit servisu hosi estadu.**

Mariano used to work in the government, but now works for himself in the Comoro market. His friend Carlos runs into him there.

Hey, good morning Mariano.

Good morning, Carlos. What are you looking for?

I'm just strolling. How come you are selling things now?! Why don't you work in the government like you did before?

That's true. I was a public servant in the Indonesian time. But now even if you want to get work in the government, it is very difficult (to get in). So I figure running your own business is work too.

So true. We can't just wait for employment in the government.

Kostumi

- ❖ Most employees in Timor are paid monthly, usually at the end of the month.
- ❖ *Ita servisu saida?* is usually interpreted as a question about what paid job the person has. Alternatives to paid employment include *halo toos* 'farm', *halo natar* 'be a rice-farmer', *fila liman* 'be self-employed', *halimar iha uma deit* (which could cover running a household of 10 people!), and *joga* 'gambling'.
- ❖ A more general question than *Ita servisu saida?* is *Loro-loron ita halo saida?* 'What do you do every day?' Alternatively, try: *Oinsaa mak ita buka moris?* 'How do you try to earn a living?'

Estrutura língua nian**1. sai 'become'**

Sai is a Portuguese loan meaning 'become'. It can introduce either nouns or adjectives. (Recall that *sai* is also a verb meaning 'go out, come out, exit'.)

. **Hau hakarak sai doutór.**

I want to become a doctor.

. **Manuel sei sai Primeiru Ministru.**

Manuel will become Prime Minister.

. **See mak atu sai boot, nia tenki sai ema kiik.**

Whoever wants to become great, he/she must become a 'little person'.

. **Se o hakarak sai matenek, tenki estuda loro-loron.**

If you want to become smart/educated, you must study every day.

2. hirak 'these specific'

Hirak is nearly always followed by *nee* 'this' or by a relative clause. It means that the things which are referred to form a group, whose members could in principle be known, even though they haven't necessarily been listed. It is used far more commonly in writing than in speaking.

- . Sasaan hirak nee folin hira?
- . Ita simu osan ba loron hirak nebee ita servisu deit.
- . Liafuan hirak nee hatoo hosi Senyór Prezidenti horiseik lokraik.

How much do these several goods cost?
We receive money only for those days on which we work.
These words (which I have just quoted), were uttered (lit. ‘delivered’) by the President yesterday afternoon.²

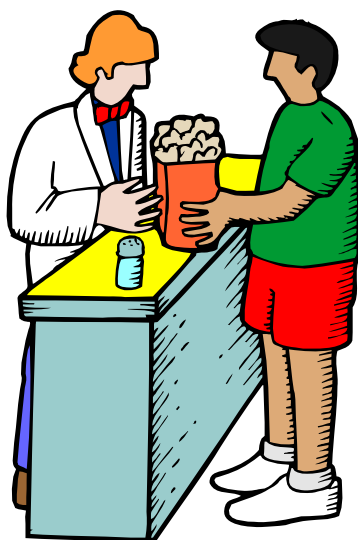
3. Missing subjects and objects

You will have noticed by now that in Tetun, subjects and objects are often omitted. It is up to the listener to work out “who did it” and “to whom”. This is a big difference with English; in English, if a subject is missing, there are usually grammatical rules to help you know “who did it”.

The following extract from a spoken recipe³ illustrates frequent omission of the subject (‘we’) and object (the ingredients). While the inferred subject remains *ita* ‘we’ (here used in the indefinite sense of formal English ‘one’) throughout most of the clauses, the subject of the final verb *tasak* is instead the food.

- . Depois ita tau mina;
- . ita sona uluk liis;
- . depois tau tomati baa,
- . halo been tiha,
- . tau naan ona.
- . Tau ba taxu,
- . depois fila,
- . fila too tasak.

Then we put in oil;
first we fry the garlic;
then (we) add tomato to (it),
after making it soft/like liquid,
(we) add meat.
(We) put (it) in the pan,
then stir (it),
stir (it) until (it) is cooked.



² Sentences starting with *Liafuan hirak nee hatoo hosi* occur often (and only) in the media.

³ This part of the recipe is adapted from Williams-van Klinken, Hajek and Nordlinger 2002:52.

Cognate nouns ending in -eiru

Some Portuguese nouns which refer to people by occupation and which are clearly recognisable from English end in *-eiru*.

<u>Portuguese loan</u>	<u>English</u>
karpinteiru	carpenter
bankeiru	banker
barbeiru	barber
marineiru	mariner; sailor (mainly in the navy)
prizoneiru	prisoner ⁴

Note that *bombeirus* (which is almost always used with plural *-s*) is ‘fire brigade; fireman’.

⁴ Another term for ‘prisoner’ is *ema dadur*.

More cognate nouns ending in -ia

<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
alerjia	allergy	alergi
anémia	anaemia	anemia
anestezia	anaesthetic	
assembleia	assembly	
astrolojia	astrology	astrologi
autonomia	autonomy	otonomi
baktéria	bacteria	bakteri
bateria	battery (rechargeable)	baterei
biokímika	biochemistry	biokimia
demokrasia	democracy	demokrasi
diaréia	diarrhoea	diaré
difteria	diphtheria	
ekolojia	ecology	ekologi
enerjia	energy	energi
epilépsia	epilepsy	epilepsi
estrategia	strategy	strategi
fonolojia	phonology	fonologi
fotografia	photograph; photography	foto; fotografi
garantia	guarantee	garansi
glória	glory	
homília	homily	
ideia	idea	ide
ideolojia	ideology	ideologi
kompanyia	company	
kópia	copy	
maioria	majority	maioritas
média	media	média
milísia	militia	milisi
minoria	minority	minoritas
morfologia	morphology	morfologi
ortografia	orthography	ejaan
paralizia	paralysis	
pedagogia	pedagogy	pedagogi
pneumonia	pneumonia	
poezia	poetry	puisi
serimónia	ceremony	
sirurjia	surgery	
teknolojia	technology	teknologi
teoria	theory	teori

38. Servisu nudar saida? (*Work roles*)

Objetivu

In this chapter you will learn to:

- Talk about roles and duties
- Address community leaders and work colleagues
- Specify source of evidence using *tuir* ...
- Express what ‘should have’ happened, using *tuir loos* and *tuir lo-loos*
- Express ‘before’ and ‘after’
- Use imperative *baa*



Liafuan foun

Nouns: people

sekretária/u (P)	secretary (female/male)
sekretaris (I)	secretary
diretór / diretora	director
diretór jerál	director general
staf	staff
administradór distritu	district head
administradór subdistritu	subdistrict head
xefi (de) suku	<i>suku</i> head
xefi (de) aldeia	<i>aldeia</i> head
visi	deputy
padre	priest (Catholic)
madre	nun (Catholic)
liurai	traditional Timorese ruler
primeiru ministru	prime minister
ministru	minister (in government)
visi ministru	deputy minister (in government)
lia nain	traditional elder (negotiator, arbitrator of disputes, spokesman)
juventude	youth
xefi juventude	youth leader
OMT [ó ém té]	Timorese women's organisation (<i>Organização das Mulheres Timorenses</i>)
representante	representative

Nouns: other

distritu	district (esp. governmental district, of which Timor has 13)
subdistritu	subdistrict
suku	village (government division within a subdistrict)
aldeia	sub-village (government division within a <i>suku</i>)
responsabilidade	responsibility
knaar	duty; role; job description
obrigasaun	obligation
devér	duty
rejistu i notariadu	civil registration
pasaporti	passport

kartaun rejistu	identity card
akta (I)	government-issued certificate; e.g. birth certificate, land title
sertidaun	church-issued document; e.g. baptism, marriage certificate
sertidaun baptimu	baptism certificate
rejistu	registration
séminar (I)	seminar ¹
lisan	tradition, custom
adat (I)	tradition, custom

Transitive verbs

atende	attend to (a person needing assistance)
foti	promote (somebody to a higher position), appoint (somebody)
toma konta	responsible for

Intransitive verbs and adjectives

hakat	step; <i>Noun</i> step
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Other

antes	before
molok	before
baa	IMPERATIVE MARKER: do it without me
hafoin	then
liu	after
depois (de) (P)	after

Komentáriu kona ba liafuan foun

- ❖ *Liurai*: Traditionally this was a hereditary ruler. Many ruled over areas about as big as a current subdistrict, although some had more extensive influence. However during Indonesian rule, the government appointed people as *kepala desa* (now *xefi suku*) ‘village head’, and declared those people to be *liurai*.
- ❖ *Suku*: This term has several meanings.
 - Within government structure, a *suku* is smaller than a subdistrict. Although usually translated into English as ‘village’, most rural *suku* actually contain several separate settlements.
 - ethnic group; e.g. *suku Bunak*.
 - sew, thatch; e.g. *suku ropa* ‘sew clothes’, *suku uma* ‘thatch the roof of a house’.
- ❖ *Juventude* is youth in the sense of ‘the youth’, e.g. *grupu juventude* ‘youth group’. They tend to be a vocal group in politics. You cannot describe an individual as a *juventude* – individuals are *joven* ‘young person’.
- ❖ A *sertidaun batizmu* from the church shows one’s birth date, baptism date, and the names of one’s parents, grandparents and godparents. It is an officially recognised form of identification.
- ❖ *Foti* ‘promote, appoint’ is used for appointing or choosing someone to a higher position than he or she is currently in. The position to which someone is appointed is introduced by *hanesan*, *nudar* or *ba*:

¹ The Portuguese term for ‘seminar’ is *semináriu*; to date in Timor this word is better known with its alternative meaning of ‘seminary’.

- *Ami nia partidu foti Jacinta hanesan kandidatu ba eleisaun nee* ‘Our party chose Jacinta as the candidate for this election.’
- *Depois de kudeta, jenerál Boki foti nia aan nudar prezidenti.* ‘After the coup d’état, general Boki appointed himself president.
- *Partidu Fretilin foti Lu Olo ba prezidenti parlamentu nian.* ‘The Fretilin party appointed Lu Olo as president of parliament.’
- ❖ *Lisan* or *adat* (from Indonesian) refers to tradition, custom, or customary law of an ethnic group or clan.

Local government terms

Terms for local government areas and leaders have gone through three main phases over the last few decades. These were the Portuguese period (up to 1975), the Indonesian period, and the period from the UN provisional administration until now. There have been some changes within the latter period, and it is not clear that the terms have stabilised even now. You may hear all three sets of terms used. Note that male administrators are *administradór*, while women are *administradora*.

	District	Subdistrict	Village	Sub-village
Area name				
Current	distritu	subdistritu	suku	aldeia
Indonesian	kabupaten	kecamatan	desa	kampung
Portuguese	konselyu	postu	suku	aldeia
Head’s title				
Current	administradór distritu	administradór subdistritu	xefi (de) suku	xefi (de) aldeia
Indonesian	bupati	camat	kepala desa	kepala kampung
Portuguese	xefi de konselyu	xefi de postu	xefi de suku	xefi de aldeia

Diálogo

Ita servisu iha nebee?

Victor koalia ho Rui bainhira sira sai hosi séminar iha Balide.
 Victor: **Botardi, senyór Rui. Diak ka lae?**
 Rui: **Hau diak. Kleur ona mak la hetan malu. Ita agora servisu iha nebee?**
 Victor: **Hau iha Ospital Baucau, iha seksaun administrasaun.**
 Rui: **Hau rona dehan senyór Estanislau Ferreira mak agora diretór ospital. Nia visi mak see?**
 Victor: **Nia visi senyór Antonio. Nia uluk enfermeiru. Ita boot servisu iha nebee?**
 Rui: **Foin mak servisu fulan neen iha Ministériu Justisa iha Dili.**
 Victor: **Iha seksaun saida?**
 Rui: **Hau iha seksaun rejistu i notariadu. Ami toma konta pasaporti, kartaun rejistu, i halo moos akta.**

Victor and Rui talk as they leave a seminar at Balide.
 Good afternoon, Mr Rui. How are you?
 I’m well. We haven’t seen each other in a long time. Where are you working now?
 I’m in Baucau Hospital, in the administration section.
 I hear that Mr Estanislau Ferreira is currently the hospital director. Who is his deputy?
 His deputy is Mr Antonio. He used to be a nurse. Where do you work?
 I’ve only been working for six months, in the Ministry of Justice in Dili.
 What section are you in?
 I am in the civil registration section. We are responsible for passports, identity cards, and also government certificates.

Kostumi

- ❖ At the local level, leaders come from at least three spheres: government, church, and traditional leadership.

Estrutura língua nian

1. *tuir* ‘according to’

In Tetun it is not unusual to specify the source of evidence. Here are some common options:

. tuir hau nia hanoin	in my opinion
. tuir hau rona	according to what I heard
. tuir hau haree	according to what I saw
. tuir ema konta	according to what people say/said
. ba hau	as for me
. hau haree ho matan	I saw it with my own eyes

For example:

. Hau la <u>haree ho matan</u>, maibee <u>tuir hau rona</u>, Miguel mak baku uluk Pedro.	I didn’t see it myself, but according to what I heard, it was Miguel who bashed Pedro first.
. Sosiedade sivil <u>tuir hau nia hanoin</u> mak nee: NGO sira, estudante sira, ...	Civil society, in my opinion, consists of the following: the NGOs, the students, ...

2. *tuir lo-loos*, *tuir loos* ‘in fact, should; correctly’

At the beginning of a sentence, *tuir lo-loos* or *tuir loos* mean ‘in fact, it should be the case that’. They introduce something which ‘should’ be true, but usually isn’t.

. <u>Tuir loos</u>, ami too ona Los Palos, maibee roda kuak besik Baucau.	We should have already arrived in Los Palos, but we had a flat tyre near Baucau.
. <u>Tuir lo-loos</u> nia la iha direitu atu tama fatin lulik nee. Maibee nia tama deit.	In fact he didn’t have the right to enter this sacred place. But he went in anyway.
. <u>Tuir loos</u> Maria iha oan ona, maibee nia abortu.	Maria should have already had a child by now, but she miscarried.
. <u>Tuir lo-loos</u>, daun nee tenki uza dala ida deit, la bele dala rua.	In fact, you should use needles (for injections) only once, not twice.

After a verb, *tuir lo-loos* can mean ‘correctly, according to specifications’.

. Kuandu hemu aimoruk ida nee, feto balu la hetan fase fulan, i balu hetan fase fulan maibee la <u>tuir lo-loos</u>.	When taking this medicine, some women don’t menstruate, and some menstruate but not with regularity.
. Kuandu ita foo susubeen lata la <u>tuir lo-loos</u>, labarik bele moras.	If you give (a child) tinned milk not correctly made up, the child can get sick.

3. ‘before’

There are several options for translating ‘before’. One is the Portuguese loan *antes*. (Some more Portuguese-influenced speakers also use *antes de*.)

- . **Antes labarik atu haan, diak liu foo hariis tia kedan.** It is better to bathe the child before he/she eats.
- . **Sira foo treinu ba staf votasaun hotu antes loron votasaun.** They trained all the polling staff before election day.
- . **Antes de funu tama, ami halai hotu ba Darwin.** Before the war erupted, we all escaped to Darwin.

Molok is used mainly in liturgical Tetun and other formal contexts. It is usually used when there is only a short time between the two events (i.e. for ‘just before’, not ‘long before’).

- . **Molok atu haan, ita sei reza lai.** Before we eat, let us pray.
- . **Molok manu kokoreek, o sei nega hau dala tolu.** Before the cock crows, you will deny me three times.
- . **Molok konsulta populár, ami nia lider sira halao kampanya.** Before the popular consultation (on independence in 1999), our leaders campaigned.
- . **O loro-loron tenki kose nehan dala rua, dadeer ho molok atu toba.** Every day you must brush your teeth twice, in the morning and before going to bed.

Another option is to use *seidauk* ‘not yet’ in the ‘before’ clause:

- . **Hau seidauk too uma, ema barak hein kedas hau iha nebaa.** Even before I reached home, lots of people were already awaiting me there.
- . **Ita la bele sai hosi klase laran bainhira mestra seidauk foo lisensa.** You can’t leave the class if the teacher hasn’t yet given permission.

In spoken Tetun, however, these terms are not used as often as English ‘before’ is. One reason is that ‘before’ lets us talk about events in the reverse order to that in which they happened. For instance, ‘Before going to school, I dropped in on grandma’ mentions school first even though the visit to grandma occurred first. In spoken Tetun such reordering is uncommon. You normally relate events in the order in which they happened; e.g. *Hau ohin baa vizita avoo lai, mak foin baa eskola.*

4. ‘after’

In English it is common to say that something happened ‘after’ something else. As noted above, in Tetun it is much more common to say that the first event happened, and then the second.

The following are some ways of saying ‘after’. These are relatively uncommon, however, and still require that the events are specified in the order in which they happen. One option is to use the Portuguese loan *depois de*. Another option, more common in liturgical Tetun and Tetun Terik, is to use *liu* or *liu tia*. A third, more common, option, is *tia*, which is illustrated in lesson 43.

- . **Depois de loron tolu, ami baa Suai.** After three days, we went to Suai.
- . **Loron tolu liu tia, ami baa Suai.** After three days, we went to Suai.
- . **Liu tia loron tolu, ami baa Suai.** After three days, we went to Suai.

5. Imperative baa

Baa can be used at the end of a command or invitation, if you are asking the other person to do something without you.

- . **Senyora sira tuur baa. Hau fila ona.** You ladies (stay) seated. I’m going (home) now.
- . **Imi haan baa. Hau baa servisu lai.** You eat. I’ll go to work.
- . **Hanoin di-diak baa.** Think carefully.
- . **Husik baa.** Leave it be.

Terms of address

In chapter 1 you learned a number of common terms of address. Here are some more.

amu	Sir, Father – to address priests and bishops. In some parts of rural East Timor, people also use it to address high-status visitors.
amu bispu	Sir, Father – to address bishops.
anoi, noi	lassie – to address young girls, or women considerably younger than oneself; it is affectionate.
anoo	laddie – to address young boys, or men considerably younger than oneself; it is affectionate. For instance, you can use it to address young shop assistants or waiters.
avoo	grandparent – this can be used for men or women much older than oneself.
don	Sir – used in conjunction with a Christian name, for bishops and senior <i>liurai</i> .
dona	Mrs – used as a respectful title in conjunction with a Christian name, for married women.
doutór / doutora	doctor – to address medical doctors (male/female); also used with a Christian name for members of parliament, university deans and rectors, as well as PhD holders. It is now starting to be used for university graduates as well.
irmaan	Sister - In the Catholic church, it is used to address religious, especially those who are not nuns; in the Protestant church it is used for all women; it is also used in formal contexts such as meetings to address any participating woman.
irmaun	Brother – In the Catholic church, it is used to address religious, especially those who are not priests; in the Protestant church it is used for all men; it is also used in formal contexts such as meetings.
madre	Mother – to address nuns.
manu	older brother – Unlike <i>maun</i> , <i>manu</i> is used only to address family members.
padre	Father – to address priests.
vosa eselénsia	Your Excellency – used in formal meetings and ceremonies to address senior dignitaries such as the president.

In addition to the terms of address above, it is common to address people in some professions by their work titles. These include the following; women are addressed with *senyora* rather than *senyór*:

senyór presidente	president (of the country, or of parliament)
senyór primeiru ministru	prime minister
senyór ambaixadór	ambassador
senyór reitór	rector (of university)
mestri / mestra	teacher (male / female)
doutór / doutora	doctor (male / female)
liurai	<i>liurai</i> (traditional ruler)

39. Halo uma (*Building*)

Objetivu

In this chapter you will learn to:

- Talk about building
- Express order ('first', etc.)
- Use *kedas* 'in advance'
- Use *daudauk* for progressive aspect, and *la ... lai* 'not yet'



Liafuan foun

Tools and materials

ahioan	lamp, light (e.g. electric light)
ai	wood, timber; plant
ai kabelak	plank, board
ai riin	wooden post
aliserse	foundations
fundasi (I)	foundations
alkati	pliers
au	bamboo
azuleju	glazed tile
baliun	axe
bebak	palm-leaf stalk (used to build walls)
besi	iron, metal
blok (I)	cement block
fatuk	rock, stone
kadoo	saw (tool); <i>Verb</i> saw (wood, etc.)
kaleeng	roofing iron, tin can
kanuru	spoon; shovel, spade, trowel
martelu	hammer
materiál	materials (e.g. for building), equipment
piku	prefabricated panel made of <i>bebak</i>
pregu	metal nail
rai	earth, land, region, country, soil
raihenek	sand
sekóp (I)	shovel
sementi	cement
tali	string, rope, line (e.g. fishing line)
tali tahan	palm leaf
telya	roof tile
genteng (I)	roof tile
tinta	ink, paint, dye
triplek, tripleks (I)	plywood
vidru	glass
xavi	key, spanner
xavi defenda	screwdriver



Other nouns

didin	wall (of plywood, <i>piku</i> , bamboo, wood); <i>Verb</i> put up such a wall
didin lolon	wall
paredi	wall (of blocks, bricks, plaster)
eskada	stairs, ladder, steps
foru	ceiling; lining; <i>Verb</i> put up a ceiling
hadak	platform of traditional materials (e.g. raised floor to sit on, sleeping area)
kanu	pipe
kuak	hole
lutu	fence
masa	dough, wet cement mixture; grease; hard plastic
saku	bag (e.g. for cement, rice)
tenaga surya (I)	solar panel
ventilasi (I)	ventilation

Transitive verbs

aumenta	increase, add more
dada	pull
dada ahi	connect up to electricity
dada bee	connect up to water source; pump water
dudu	push
enxi	fill up with (e.g. petrol, water, dirt)
fera	split
futu	tie up into a bundle
hada	stack, lay (bricks)
harii	set up, raise (to a vertical position); establish (an NGO...)
hiit	lift by strap or handle
kahur	mix
kee	dig
lalin	ferry
liga	relate to, connect with, join
monta	set up, install, assemble
nahe	spread out (e.g. a cloth over a flat surface); lay (tiles, cement)
pinta	paint (wall/picture), draw (picture)
prega	nail
reboka	plaster (a wall)
rehab (I)	rehabilitate, reconstruct (buildings)
sobu	take to pieces, demolish
sukat	measure
suku	sew; thatch
suku uma	thatch a roof
suru	scoop, ladle, shovel, dish up
taa	chop
taka kaleeng	put on a tin roof
tetu	weigh
tutan	join shorter pieces to make one long piece (e.g. rope, bamboo pipe)



Intransitive verbs/adjectives

ferujen	rust; <i>Noun</i> rust
ikus	last
lahuk	disintegrating (of wood caused by insect pests, of metal due to extensive rust)
mahar	thick (mainly of flat or thread-like objects, such as cloth, books or hair)
mamuk	empty
mihis	thin (mainly of flat or thread-like objects)
nakonu	full
natoon	enough, of the right size, fit well

Other

ikus mai	in the end, finally now
kedas, kedan	in advance
keta lai	do not yet (do whatever is being suggested)
daudauk, daudaun	PROGRESSIVE
agora daudauk (nee)	these days
foin daudauk (nee)	recently, a very short time ago

Komentáriu kona ba liafuan foun

- ❖ *Rai*: Some people distinguish between *hau nia rai* ‘my land (e.g. the hectare I farm)’ and *hau nia rain* ‘my country/region (e.g. Timor, Same)’, with the final ‘n’ being a remnant of a Tetun Terik marker of possession. This final ‘n’ is only added when the noun is possessed; e.g. you can’t say **Rain nee kapaas*.
- ❖ *Lalin* means to transfer people or things somewhere, by making repeated trips to fetch more. For instance, one can *lalin ema ba festa* ‘give some of the group a lift to the party, then go back and fetch more’, or *lalin bee ba uma* ‘make repeated trips to fetch water’.
- ❖ *Nakonu* ‘full’: In English, a container is ‘full’. In Tetun, it is the contents of the container that are *nakonu*.
 - *(Tanki nee), bee nakonu*. ‘The tank is full (of water).’
 - *(Iha sala laran), ema nakonu*. ‘The hall was full (of people).’
- ❖ *Nakonu ho*: A container can be *nakonu ho* ‘full of’ something; in this case, however, the contents are usually surprising; for instance, a petrol tank may be *nakonu ho foer* ‘full of dirt’, but not **nakonu ho gazolina* ‘full of petrol’.
- ❖ *Ikus mai* contrasts ‘these days’ with the past:
 - *Momentu nebaa, nia membru CNRM, nebee ikus mai naran CNRT* ‘At that time he was a member of CNRM, which these days is called CNRT.’
 - *Sira bosok povu atu hili sira; ikus mai haluha povu, tebe povu ba dook*. ‘They tricked the people into choosing them (as leaders), but in the end forgot the people, and kicked the people far from them.’

Diálogo

Hadia sentina

Fulan oin Balbina sira atu simu bainaka hosi Amérika. Balbina moe tanba sentina ho hariis fatin aat ona.

Balbina: **Anico, o koalia tia ona ho badaen atu hadia sentina?**

Anico: **Oou ... loos duni! Agora kedas hau baa buka nia.**

Anico moos baa hasoru Maukiak, badaen ida.

Anico: **Bondia xefi. Diak ka lae?**

Maukiak: **Hau diak. Imi mak xefi! Nusaa? Presiza buat ruma?**

Anico: **Hau mai husu ita boot atu halo lai servisu oan-ida.**

Maukiak: **Servisu saida?**

Anico: **Hau nia hariis fatin ho sentina aat. Presiza hadia fali. Bele ka lae?**

Maukiak: **Suku tali ka, prega kaleeng?**

Anico: **Prega kaleeng. Tenki kee fali rai kuak foun, tanba rai kuak ida uluk nakonu ona. Didin moos sobu tia ona. Hau hakarak hada fali blok i nahe azuleju.**

Maukiak: **Reboka ka lae?**

Anico: **Reboka, maibee laran deit. Liur keta lai, tanba osan seidaik too. Aban-bainrua, reboka liur hotu tia, mak pinta.**

Maukiak: **Se materiál kompletu ona, ita bele hahuu aban. Maibee tenki buka ema ida atu ajuda hau hodi kedok masa, kee rai kuak i foti blok.**

Anico: **Atu ajuda, ema iha. Hau nia oan sira bele, tanba oras nee sira feriadu hela. Entaun maka nee deit, aban maka ita hasoru malu iha Kulu Hun. Até amanyá. Baa sedu ee!**

Maukiak: **Konfia maun! Até amanyá.**

Next month Balbina's family are getting a visitor/visitors from America. Balbina is embarrassed because their toilet and bathroom are no longer usable.

Anico, have you talked with a tradesman about fixing the toilet?

Oh, that's right! I'll go right now and look for him.

So Anico goes to see Maukiak, a tradesman.

Good morning boss. How are you?

I'm well. You are the boss! What's up? Do you need something?

I came to ask you to do a small job soon.

What job?

My bathroom and toilet are out of order.

They need to be fixed. Can you do it?

Do you want to thatch it, or nail on roofing-iron?

Nail on roofing iron. A new hole needs to be dug, because the old hole is now full. The wall has also been demolished/fallen down. I want to put up a cement-block wall, and also lay tiles (on the floor).

Do you want to plaster (the walls)?

I want it plastered, but only inside. The outside can wait, because I don't have enough money yet. In future, when it is plastered, we'll paint it.

If you have the materials already, we can start tomorrow. But we must look for someone to help me mix cement, dig the hole and lift the cement blocks.

We have someone to help. My sons (lit. 'children') can, because at present they are on holidays. So, that's all, tomorrow we'll meet in Kulu Hun. See you tomorrow. Go early, won't you!

Trust me, brother! See you tomorrow.

Komentáriu kona ba diálogo

- ❖ In Anico's final statement, he says *Baa sedu, ee*. This final *ee* is common in informal warnings and instructions that are at the same time friendly and serious.

Estrutura língua nian

1. Ordinal numbers and alternatives

There are no native Tetun ordinal numbers ('first', 'second', etc.)

For low ordinal numbers (usually only up to about 'third'), Portuguese loans are often used. The forms ending in 'u' below are masculine. The corresponding feminine forms end in 'a'; these tend to be used in fixed feminine-gender expressions from Portuguese; e.g. *primeira dama* 'first lady', *primeira komunyaun* 'first communion', *kuarta klase* 'fourth class (of Portuguese primary school)'.

primeiru	first
segundu	second
terseiru	third
kuartu	fourth
kintu	fifth

. Razaun segundu mak nee: ...

The second reason is this: ...

. Nee primeiru. Segundu, CNRT desidi ona para portugés atu sai lian ofisiál.

That's the first (point). Secondly, CNRT has already decided that Portuguese is to become the official language.

Some people use the Indonesian ordinal numbers. 'First' is *pertama*. For the rest, simply add the prefix *ke-* to the Indonesian number; e.g. *kedua* 'second', *ketiga* 'third'.

Another means of expressing ordinal numbers is to use *ba dala* ... In this system, *ba dala uluk* is 'first, firstly', *ba dala ikus* is 'last, lastly', and for anything else, you use a number; e.g. *ba dala rua* is 'second, secondly'. For 'the first time', some people use *primeiravés* (lit. 'first time' in Portuguese).

. Ita koalia kleur ona kona ba asuntu ida nee iha ita nia reuniaun ba dala uluk.

We have already spoken at length about this subject in our first meeting.

. Ba dala tolu Jesus husu, "Simão, o hadomi hau?"

For the third time Jesus asked, "Simão, do you love me?"

. Ba dala ikus, ami moos hakarak agradese ..., nebee selu konferénsia nee.

Lastly, we also want to thank ..., who paid for this conference.

. Hau foin primeiravés mai iha Dili.

I've come to Dili for only the first time.

Other ways of expressing order are to identify who is 'first', and then describe the second as *tuir* 'following' the first.

. Kuda haat nee ohin halai taru. Hau nian mak uluk. José nian segundu. Tuir fali Martinho nian. Ikus liu mak Edmundo nian.

The four horses ran a race today. Mine won. José's was second. Then came Martinho's. Edmundo's was last.

. Hau nia oan boot mak Jorge. Tuir mai Alexandra. Ida tuir nia mak Edio. Ameu mak ikun.

My oldest child is Jorge. Then is Alexandra. After her is Edio. Ameu is the youngest.

2. kedas, kedan ‘in advance’

We noted in an earlier lesson that *kedas* or *kedan* can mean ‘immediately’. It can alternatively indicate that an activity is done on purpose, in preparation for some other event.

- | | |
|---|--|
| <ul style="list-style-type: none"> . Antes labarik atu haan, diak liu foo hariis tia <u>kedan</u>. . Sasaan sira nee, ita tenki prepara <u>kedas</u>, molok kareta too mai. . Hau tein <u>kedas</u>, para orsida ita fila mai, bele haan deit. | <p>It is better to bathe the child before he/she eats.</p> <p>You must prepare these things in advance, before the vehicle arrives.</p> <p>I’ll cook now (before we go), so that when we come back later, we can just eat.</p> |
|---|--|

3. daudauk progressive aspect

Daudauk comes immediately after a verb, to mark progressive aspect; that is, it indicates that the activity is taking place at the time you are talking about. This word is also pronounced *daudaun*, *dadauk* or *dadaun*.

- | | |
|---|---|
| <ul style="list-style-type: none"> . Sira tuun <u>daudauk</u> hosi foho. . Ami hein rezultadu hosi kongresu nebee lao <u>daudaun</u>. . Hau fasi <u>daudauk</u> ropa, labarik moos hadeer. . Hau tuur hela, nia lao <u>daudauk</u> mai. | <p>They are coming down the mountain.</p> <p>We are waiting for the results of the congress that is currently running.</p> <p>While I was doing the washing, the child woke up.</p> <p>As I was sitting, he was walking towards me.</p> |
|---|---|

Daudauk is a lot like *hela*. There is however a difference, in that *hela* merely indicates that the activity is happening, while *daudauk* seems to imply that the activity is progressing towards an end-point. Hence *daudauk* is more likely to be used with expressions like *hemu kafee* (an activity which clearly finishes), than with *toba* or *tuur*.

4. la ... lai ‘not yet’

La ... lai means ‘not yet’. *La bele ... lai* is a polite way of giving a temporary prohibition.

- | | |
|---|---|
| <ul style="list-style-type: none"> . Ropa nee la bele uza lai, tanba sei bokon hela. . La bele para lai. . La bele haan dosi nee lai; orsida bainaka mai mak ita haan. | <p>You can’t use these clothes yet, as they are still wet.</p> <p>Don’t stop yet.</p> <p>Don’t eat this cake yet; only later when the visitors come will we eat it.</p> |
|---|---|

40. Marka enkontru (*Making appointments*)

Objetivu

In this chapter you will learn to:

- Set up appointments, and discuss schedules
- Express commands and invitations appropriately to the context
- Express 'each' using *ida-idak* and *kada*
- Create relative clauses introduced by *ke* or *be*
- Express approximation



Liafuan foun

Nouns

audiência	hearing, audience (with a senior person)
bee moos	clean water
jadwal (I)	schedule, timetable
jam karet (I)	a casual attitude towards punctuality (lit. 'rubber time')
objetivu	objective, purpose, goal
oráriu	schedule, timetable
parte	part, section
pasiénsia	patience; that's life
pontualidade	punctuality
programa	policy, plan, program
telefone	telephone; <i>Verb</i> ring

Transitive verbs

apresenta	present (e.g. a report), introduce (a person)
apresenta-an	introduce yourself
hameno	order; request
konfirma	confirm
konsege	manage to, succeed in doing
marka	mark; set a date/time
muda	move, shift
prenxe	fill in (a form)
tenta	try; tempt

Intransitive verbs/adjectives

atraz	late, delayed
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Other

afinál	in fact (introduces a surprising conclusion)
lo-loos	exactly
ida-idak	each, every
kada (P)	each, every
be	which, who (RELATIVE CLAUSE MARKER)
ke	which, who (RELATIVE CLAUSE MARKER)



Komentáriu kona ba liafuan foun

❖ *Aprezenta* ‘present’:

- *Nia lori problema nee baa prezenta iha polisia* ‘He went and reported this problem to the police.’
- *Sábadu liu baa, xefi bolu staf foun ida, dehan segunda nia tenki baa prezenta iha kantor.* ‘Last Saturday, the boss called a new staff member and said that on Monday he had to present himself at the office (to start work).’
- *Senyór Antonio, nudar xefi foun, prezenta nia aan ba staf sira.* ‘Mr Antonio, as the new boss, (formally) introduced himself to the staff.’

❖ *Pasiénsia* (or *pasénsia*): This is a Portuguese loan meaning ‘patience’. It is also used to encourage acceptance of situations where something has to be done, although one may not like it. In these cases an English (or at least Australian) speaker might say ‘That’s life’, or ‘Put up with it.’

❖ *Konsege* ‘manage to, succeed in doing’:

- *Horiseik ami iha enkontru komesa dadeer too meiodia, la iha rezultadu. Depois, too tuku lima besik atu remata mak foin ami konsege hetan solusaun ida diak.* ‘Yesterday we had a meeting all morning, without result. Then, when it got to five o’clock and we were about to finish, only then did we reach a good solution.’
- *Ema barak mate. Iha moos ema kanek nain hitu mak ami konsege lori ba ospital, maski dook.* ‘Many people died. There were also seven injured people whom we managed to take to hospital, even though it was a long way.’

❖ *Muda* means ‘move, shift, change’. It can be used for a wide range of changes, including:

- location: *Sira muda ba Ainaro* ‘They shifted to Ainaro.’
- a schedule or appointment: *muda oráriu* ‘change the schedule (postpone/bring forward)’.
- one’s opinion or position on a matter: *Amérika muda nia pozisaun kona ba Timor* ‘America changed its position on (East) Timor.’
- language: *Ami muda ami nia lian ofisiál ba portugés* ‘We changed our official language over to Portuguese.’

❖ *Hameno* includes ‘order (goods)’ and ‘request/arrange (someone to do something)’:

- *Bainrua hau nia katuas-oan halo tinan; ohin hau baa kedas loja Aru, hameno kék ida hakerek “Happy Birthday”* ‘Two days’ time is my husband’s birthday. Today I went to the Aru shop and ordered a cake with “Happy Birthday” written on it.’
- *Horiseik hau hameno karpinteuru Santa Cruz halo meza servisu nian* ‘Yesterday I arranged for the Santa Cruz carpenter to make a desk.’
- *Ohin amaa hameno katak tuku haat o tenki baa kore bibi lori mai* ‘Mum said that at four o’clock you must untie the goat and bring it here.’
- *Sira hameno malu atu hasoru malu aban lokraik* ‘They arranged to meet tomorrow afternoon.’
- *Mestri hameno, aban tuku lima ami atu baa iha nia uma* ‘The teacher asked that we go to his house tomorrow at five o’clock.’

❖ *Marka* includes putting a mark on something (e.g. *marka surat vota* ‘place a mark on the ballot paper’) and setting a time for something (e.g. *Ita marka ba aban, Senyora mai haan iha nee* ‘We’ll agree that tomorrow that you come and eat here’). *Marka enkontru* is ‘make an appointment’; a high-level equivalent is *marka audiénsia*, which could formally describe making an appointment with a senior person. *Marka prezensa* is a formal way of saying ‘be present (e.g. at a meeting)’.

- ❖ *Afinál* introduces a statement which is surprising in light of the previous one. In English it is sometimes translatable by ‘in fact; however it turns out that; in the end’.
- *Hau hanoin katak nia la mai. Afinál mai.* ‘I didn’t think he would come, but in the end he did.’
- *Ohin hau buka o tuun-sae; afinál o halimar hela iha nee!* ‘I’ve looked for you everywhere, and it turns out you were relaxing here (e.g. at home, where I started from)!’
- *Hau hanoin ita hatene buat barak. Afinál o beik liu fali hau!* ‘I thought you knew a lot. But it turns out you are more ignorant than I am!’

Diálogu

Marka audiénsia

Tuku 9.30 voluntáriu Cidalia baa iha kantor distritu Dili, hakarak atu hasoru administradór.

Cidalia: Bondia. Hau naran Cidalia, hosi Corpo da Paz. Hau hakarak hasoru ho senyór administradór.

Sekuriti: Senyora bele baa hasoru iha leten.

Cidalia: Iha parte nebee?

Sekuriti: Iha nebaa iha sekretária. Ita boot bele husu deit ba nia.

Cidalia moos sae baa hasoru sekretária administradór nian.

Cidalia: Kolisensa, hau naran Cidalia, voluntáriu hosi Corpo da Paz. Hau hakarak atu hasoru ho senyór administradór.

Mize: Ita marka ona audiénsia ho senyór administradór ka, seidauk?

Cidalia: Seidauk.

Mize: Entaun, ita prenxe lai formuláriu audiénsia nian, hakerek ita nia objetivu. Depois ita tuur hein lai.

Cidalia: Hau bele hasoru administradór agora ka?

Mize: Hau la bele hatene lo-loos, tanba dala ruma iha ona programa ba loron ohin. Maibee koko tok. Se la bele, pasiénsia, ita tenki muda ba loron seluk.

Mize baa husu administradór.

Mize: Senyór administradór, iha voluntáriu ida hosi Corpo da Paz hakarak atu hasoru ita boot agora.

Admin.: Tuku sanulu hau iha enkontru ho primeiru ministru. Bele hameno atu nia bele mai iha tuku rua.

Mize fila baa hasoru Cidalia.

At 9.30, volunteer Cidalia goes to the Dili district office, wanting to meet the district administrator.

Good morning. My name is Cidalia, from Peace Corps. I would like to meet with the administrator.

You can go and meet him upstairs.

In what section?

There’s a secretary up there. You can just ask her.

So Cidalia goes up and meets the administrator’s secretary.

Excuse me, my name is Cidalia, a volunteer from Peace Corps. I would like to meet with the administrator.

Have you already made an appointment with him?

Not yet.

In that case, fill in the appointment form, stating your purpose. Then sit and wait a while.

Could I meet the administrator now?

I can’t be sure, as he may already have something scheduled for today. But I’ll try. If it’s not possible, be patient/accept it, we’ll have to move it to another day.

Mize goes and asks the administrator.

Mr administrator, there is a volunteer from Peace Corps who would like to meet you now.

At ten o’clock I have a meeting with the prime minister. You can arrange that she comes at two o’clock.

Mize returns to see Cidalia.

Mize:	Administradór sei iha enkontru agora. Entaun ita boot bele mai fali iha tuku rua.	The administrator has a meeting now. So you can come back at two o'clock.
Cidalia:	Deskulpa. Hau iha tia ona programa ba tuku rua. Hau bele marka ba loron seluk?	Sorry. I already have something on at two o'clock. Can I make an appointment for another day?
Mize:	Bele. Aban tuku rua.	Sure. Tomorrow at two o'clock.
Cidalia:	Obrigada, mana. Ate amanyá.	Thanks. See you tomorrow.

Estrutura língua nian

1. Commands and invitations revisited

You will by now have noticed many special markers that tend to be used in commands and invitations. There are differences between them, which we will here try to clarify a little.

One set of markers is used when you ask someone else to do something. For instance, to ask someone to take a seat, you can say any of the following. In many cases, of course, you would add a term of address like *senyór*, *tiu* or *mana*. In more formal contexts you can also preface it with an expression like *favór ida* or *halo favór* 'please'.

- . **Tuur tia.** This is polite.
With transitive verbs, however, *tia* can be used in both polite and impolite contexts; e.g. *Soe tia deit* 'Just throw it out', *Baku tia nia!* 'Bash him up!'
- . **Tuur lai.** This is sometimes translated 'sit first', since it means you are asking the person to sit for a while before doing something else. For instance, if a visitor standing at the door says he needs to go, you could suggest *Tuur lai* to indicate 'Sit a while (then you can go).' *Lai* suggests this is only a temporary invitation or imposition, and is negotiable.
- . **Tuur ona.** This is insistent, with *ona* indicating 'do it now'. For instance, if a child has refused to sit, and the parents are getting impatient, they may say *Tuur ona* 'Sit down right now.' Other than in such contexts, *ona* is not used much in commands.
- . **Tuur baa.** This indicates that you as the speaker will not sit with the people you are addressing. It can be used to informally give permission; for instance, if a visitor asks whether he can take a piece of fruit, you may say *Haan baa, la bele moe!* 'Eat up, don't be shy!' However, this *baa* can also be used if the person is already sitting, and you are giving them your 'blessing' to continue in that position while you yourself go somewhere else. For instance, *Senyora sira tuur baa, hau tenki fila ona* 'You ladies stay seated, I need to go home.' Or if people invite you to join them eating, you could refuse with *Imi haan baa; hau sei bosu* 'You eat (without me); I am still full.'
- . **Tuur tok.** Have a try. You could for instance say this to encourage someone to test the comfort level of a new chair. *Tok* suggests only trying (and not necessarily finishing) something. It is more naturally used with verbs other than *tuur*; e.g. *haan tok* 'have a taste', *hemu tok* 'have a taste (of a drink)', *husu tok* 'try asking', *loke tok* 'open it and see'.

- . **Tama mai.** With verbs of motion, you can add *baa* (for motion away from the speaker) or *mai* (for motion towards the speaker). Such phrases are polite, even though there is no subsequent marker like *tia*, *lai* or *tok*.
- . **Tuur.** A single verb on its own is either abrupt and impolite, or ‘foreigner-ese’.

With suggestions to do something together, the options are somewhat different than if you are telling the other person to do something. All the options below are polite. (You cannot really use a bare **Ita haan*, nor **Ita haan tia*).

- . **Ita haan lai.** Let’s eat first (before doing something else).
- . **Ita haan ona.** Let’s eat now.
- . **Mai ita haan.** Let’s eat now.
- . **Mai ita haan ona.** Let’s eat now.

2. kada, ida-idak, repetition ‘each’

There are several ways to say ‘each, every’.

Ida-idak ‘each’ is used almost exclusively in the context of possession, where ‘each’ person has their own possession. *Ida-idak* can either modify a preceding noun (e.g. *ema ida-idak* ‘each person’), or stand on its own as a pronoun (*ida-idak* ‘each (one)’).

- . **Suku ida-idak iha nia lingua.** Each ethnic group has its own language.
- . **Iha kampu refujiadu, ami ida-idak tenki baa buka nia hahaan rasik.** In the refugee camp, each of us had to seek our own food.
- . **Ida-idak tuir nia hakarak.** Each one acts according to his/her own wishes.
- . **Matak ida-idak nian, tasak ita hotu nian.** Each one contributes, all share the results.¹

An alternative is the Portuguese loan *kada*, which precedes the noun just as it does in Portuguese.

- . **Iha mestri nain tolu. Kada mestri ida hanorin estudante nain rua.** There are three teachers. Each teacher teaches two students.
- . **Kada uma kain ida iha direitu simu foos kilu sanulu.** Each household has the right to receive ten kilograms of rice.

To indicate ‘every’ for units of time, repeat the unit (e.g. *domingu-domingu* ‘every Sunday’), or repeat the modifying number (e.g. *minutu rua-rua* ‘every two minutes’).

3. Relative clauses with ke or be

You have already learned to make relative clauses with *nebee* or *nebee mak*:

- . **Ami nebee hatene portugés mak hanorin fali kolega sira seluk.** It was those of us who knew Portuguese who taught our other colleagues.
- . **Nia hamriik besik kareta nebee mak ami atu sae.** He stood close to the car which we were about to get into.

While *nebee* is the most common word for introducing relative clauses in speaking, there are other alternatives. The Portuguese loan *ke* is used by some people in speaking, but seldom in writing. Some combine *nebee ke*. *Be* is more common in church and in some formal writing. Relative clauses which start with *be* are often followed by *nee*, as in the examples below.

¹ This is a saying. Using the metaphor of food, it literally says ‘Raw it belongs to each person individually; cooked it belongs to us all together.’

- . La iha buat ida ke nia la bele halo.
- . Feto balu ke uluk luta iha rezisténsia, agora tama ona parlamentu.
- . Língua ida nebee ke uza iha diskusaun nee mak lian Indonézia.
- . Ami hakarak halibur sira be sai hosi partidu rua nee.
- . Buat ida be uluk o hatete nee, afinál loos duni.
- . Senyór Diogo mak ida be uluk hasoru ita iha City Cafe, foo xokolati ba labarik sira nee.

There's nothing he cannot do.
 Some women who in the past struggled in the resistance movement, have now gone into parliament.
 The language which was used in this discussion was Indonesian.
 We want to gather together those who have left these two political parties.
 What you told (me) in the past eventually turned out to be true.
 Mr Diogo is the one who met us at the City Cafe and gave chocolate to the children.

4. Approximation

Approximate numbers can be expressed in various ways:

- . Nia mai tuku tolu hanesan nee.
- . Ema sira nee kala rihun lima hanesan nee.
- . Operasaun ida nee halao maizoumenus minutu tolu-nulu.
- . Ami hela iha nee tinan rua nulu resin ona.
- . Nia hela iha nebaa loron ida-rua deit.
- . Iha tinan rua ka tolu ONU atu entrega kbiit mai iha Timor nia liman.
- . Ema atus ba atus mak haree joga bola iha estádiun horiseik.
- . Ema rihun ba rihun mai tuir misa iha dozi de Outubru bainhira amu papa mai.
- . Horiseik ami baa haree motokrós, ema deit rihun rahun.

He came at about three o'clock.
 The people numbered about five thousand.
 This operation takes about thirty minutes.
 We have lived here for over twenty years.
 He stayed there only a day or two.
 In two or three years the UN will hand over power into the hands of us Timorese.
 There were hundreds of people watching the football in the stadium yesterday.
 Thousands of people attended the mass on the 12th of October when the Pope came (in 1989).
 Yesterday when we went to see the motor cross, there were thousands of people! (slang)

Another expression on the pattern of *rihun ba rihun* is *token ba token* 'zillions, numerous'.²



² Some people consider *token* to mean 'million'; for most it only occurs in this expression.

41. Enkontru (*Meetings*)



Objetivu

In this chapter you will learn to:

- Participate in meetings: open a meeting, close it, ask a question, agree or disagree with a previous speaker, and conclude a discussion.
- Express ‘There are many who...’
- Recognise verb-subject clauses, and when they can be used
- Use *hodi* ‘in order to/and’
- Express comparisons using *liu...duké*.
- Use *hela* ‘stay’ after transfer verbs to mean ‘and the object stays there’

Liafuan foun

Note that many of the words in the list below, though used in formal contexts, are uncommon in informal conversation, and not necessarily widely known.

Nouns

abertura	opening (of meeting...)
ajenda	agenda
asuntu	topic (of discussion), issue
avizu	notice, announcement
debate	debate; <i>Verb</i> debate
ezemplu	example
rapat (I)	meeting
komentáriu	comment
mensajen	message
partisipasaun	participation
pergunta ¹	question (in formal context)
polítika	policy; politics
pontu	point; stitch
portavós	spokesperson
resposta	reply, response
MC [ém sí] (I)	MC; chair (of meeting)
protokól (I)	MC; chair (of meeting)
rezumu	summary
saudasaun	greeting (very formal)
snek	snack (at meeting)

Examples

halo abertura ba...	open (conference...)
foti asuntu	raise an issue
hatoo/foo avizu	make/post up an announcement
avizu sai ona	announcement is made/posted
halo/foo k~	make a comment
hatoo mensajen	deliver a message
husu/hatoo p~	ask a question
foo resposta ba...	reply to...
halo rezumu	summarise

¹ The Portuguese plural form *perguntas* is often used.

Verbs

akontese	happen
aseita	accept, agree to
hatutan	extend
hela	remain
konkorda	assent, agree to
loke reuniaun	open a meeting
mehi	dream; <i>Noun</i> dream
mosu	appear, happen
prontu	ready, prepared
taka reuniaun	close a meeting

Other

duké	than (comparison)
hodi	so that / and
nar-naran deit	any old how, arbitrarily
por ezemplu	for example
tuur mai	and next

Saida mak a~?	What happened?
aseita pedidu	agree to a request
h~ lia	pass on/add to what is said

k~ ho José	agree (verbally) with José
k~ katak...	agree that...



koalia n~	talk nonsense, talk unsuitably
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Komentáriu kona ba liafuan foun

- ❖ *Pontu* ‘point’ includes: full-stop; stitch (in sewing), and:
 - points made during a discussion; e.g. *Hau hakarak hatoo pontu tolu* ‘I wish to make three points.’
 - *pontu de vista* ‘point of view’
- ❖ English ‘snack’ (pronounced ‘snek’ and borrowed via Indonesian) is often used for the snacks which are provided to participants at some meetings and seminars.
- ❖ *Tuur mai* often introduces the next item in a program, such as the next speaker at a funeral, the next player in a game, or the next statistic to be elaborated on from a set of statistics.

Kostumi

- ❖ While many meetings are now held in Tetun, or largely in Tetun, most associated writing, such as minutes and notes, is still in Indonesian or Portuguese.
- ❖ In meetings, it is impolite to use *imi* to address the other meeting participants. Instead, for plural ‘you’, you can use *ita boot sira*, or expressions such as *maluk sira*, or (for less formal meetings) *maun-alin sira*; e.g. *Maluk sira nia hanoin oinsaa?* ‘What do you all think?’
- ❖ You also cannot refer to fellow participants as *nia*. Instead, where possible use the person’s title and name, or simply their title; e.g. *Ohin Senyór Jorge hatete katak...*

Kostumi ba reuniaun boot

- ❖ Question time: When the floor is opened to questions, the chair asks those who want to raise questions to raise their hands, then selects a predetermined number (e.g. 3 or 5) to ask their questions in order. The questions are only addressed after they have all been asked. Question time is often used by participants to present their own comments. Before starting, questioners commonly state their name and organisation (if the meeting is large), and say something like *Obrigadu ba tempu nebee foo mai hau* ‘Thank you for giving me this time/opportunity.’ When you have finished expressing your question, say something like *Hau nia pergunta mak nee deit, obrigadu*.
- ❖ When disagreeing with a previous speaker, some people first agree with parts of the preceding speakers’ views, then state how they disagree or add further thoughts of their own. Of course not everyone is that diplomatic!
- ❖ During the welcoming speech, dignitaries are acknowledged in decreasing order of seniority, and according to a rather fixed formula. In such highly formal contexts, it is common to use the plural forms of Portuguese nouns; e.g. *profesores* is the plural form of *profesor*.
- ❖ Before closing the meeting, the chair presents a formal vote of thanks.
- ❖ For a sample meeting invitation and agenda, see chapter 32.

Tekstu: enkontru kiik

Iha Tibar, senyór Antonio nudar kordenadór ba juventude nian, halo enkontru hamutuk ho juventude sira atu koalia kona ba halo sentina jerál.

Kordenadór loke enkontru

“Botardi ba maluk sira hotu nebee oras nee marka prezensa iha fatin ida nee. Hau fiar katak enkontru nee importanti tebes ba ita nia comunidade. Hau moos hein katak maluk sira hotu prontu atu foo sujestaun, atu ita bele hetan rezultadu kapaas.

Ohin lokraik ita halibur malu iha nee atu koalia hamutuk, tau ideia hamutuk, tanba xefi suku husu ba ita juventude sira atu bele harii sentina jerál ida ba ita nia aldeia. Too agora, povu iha nee seidauk iha sentina diak ida.

Agora hau foo tempu ba maluk sira atu hatoo imi nia hanoin, oinsaa atu realiza mehi nee, oinsaa atu halo ita nia aldeia bele sai diak liu tan.”

Leo foo sujestaun

Leo foti liman hodi dehan,

“Hau konkorda ho ideia nee, tanba ita hotu hatene, povu iha aldeia nee seidauk iha sentina ida mak ijiéniku. Nee importanti ba ita hotu. Se lae, ema baa sentina nar-naran deit, foo moras oi-oin.

Hau nia hanoin, se bele, halo sentina ida nebee diak i modernu, hada blok, tau azuleju, iha ventilasi, i pinta.”

Filomena suporta Leo nia ideia

“Hau moos aseita ideia nee, tanba povu sei kontenti teb-tebes ho sentina modernu hanesan nee, tanba aban-bainrua se iha turista ruma ka bainaka foun ruma mai, sira moos bele uza sentina ida ke diak.”

Senyór Jaime la aseita sujestaun nebee Leo hatoo

“Halo sentina hanesan alin Leo nia hanoin nee, kapaas duni. Maibee halo sentina modernu hanesan nee, bele gasta osan barak. I depois, ita moos laduun presiza sentina modernu.

Entaun tuir hau nia hanoin, atu la bele gasta osan barak liu, ita halo deit sentina ida nebee uza materiál lokál nebee iha tia ona, hanesan bebak, tali tahan ho ai. Materiál sira nee la presiza hasai osan hodi hola.”

Senyora Madalena moos la suporta Leo nia ideia

Senyora Madalena hatutan tan,

“Hau konkorda ho primu Jaime, tanba razaun rua. Primeiru, atu harii sentina modernu, presiza osan barak hodi sosa materiál, i povu iha nee la iha osan atu suporta. Segundu, ami nia badaen sira hatene uza materiál tradisionál. Maibee kuandu uza materiál modernu, ita tenki bolu badaen mai hosi Dili, i selu karu.”

Jovi husu pergunta, i kordenadór hataan

Jovi foti liman hodi dehan,

“Hau iha pergunta ida. Oinsaa, se ita halo kada uma kain ida ajuda osan dolar rua hanesan nee? Nunee buat nee hosi ita nia kosar been hotu, i povu hotu sei senti sira moos iha responsabilidade atu kuidadu. Hanesan nee bele ka lae?”

Senyór Antonio hataan,

“Bele. Maibee bainhira iha planu ona mak foin ita bele desidi kona ba osan hira mak ita hakarak hetan hosi uma kain ida-idak.”

Kordenadór halo rezumu

“Se la iha tan pergunta, molok atu fahe malu, hau hakarak hatoo ba ita boot sira katak tanba iha opiniaun rua, entaun solusaun mak nee. Diak liu ita koalia lai ho governu lokál ho ONG ruma nebee hakarak ajuda, kona ba oinsaa mak bele hetan osan uitoan. Tanba tuir hau nia hanoin, bainhira ita halo buat ida ba ita nia povu, ita buka atu halo diak kedas, foo kontribuisaun ida nebee iha folin. Laós ohin ita halo, fulan ida ka rua ita sobu fali; nee la bele.”

Kordenadór taka enkontru

“Obrigadu barak ba ita boot sira nia partisipasaun, ho ita boot sira nia sujestaun iha lokraik ida nee. Iha tersa oin mai, ita hamutuk fali iha tuku haat. Se bele, mai sedu, la bele atraza. Ita marka ba tuku haat, mai tuku haat, la bele tuku lima ka tuku haat ho balu.”

Estrutura língua nian

1. Iha ema barak... ‘There are many people who...’

You have already learned to use *iha* ‘exist’ with a preceding subject:

- | | |
|--------------------|------------------------|
| . Osan la iha. | There is no money. |
| . Problema la iha. | There are no problems. |

Sometimes, however, the thing which exists is referred to after *iha*. This usually occurs if you are talking about something new, that hasn’t been part of the conversation to date. Usually the noun is

followed by more information about that person or thing – often the quantity (e.g. *Iha ema balu, Iha buat barak*), and what they do.²

- | | |
|--|---|
| <ul style="list-style-type: none"> . Kalo ita fani, ema dehan “<u>Iha</u> ema balu temi ita.” . Horiseik <u>iha</u> malae ida mai iha uma. . <u>Iha</u> ema balu hemu aimoruk tradisionál hodi prevene malaria. . Iha <u>buat</u> barak falta. . Depois komesa <u>iha</u> funu. | <p>When you sneeze, people say “Someone has said your name.”</p> <p>Yesterday there was a foreigner who came to (our) house.</p> <p>There are some people who use traditional medicine to prevent malaria.</p> <p>There are still many things lacking.</p> <p>Then there started to be war.</p> |
|--|---|

2. Other verb–subject clauses

There are a few other intransitive verbs which can, like *iha*, come before the subject.

- | | |
|---|--|
| <ul style="list-style-type: none"> . Agora <u>mosu</u> problema barak tebes iha ita nia partidu laran. . Kuandu inan isin rua tinan-tinan, bele <u>akontese</u> problema, hanesan inan raan menus, Agora <u>hela</u> ema ida deit, toos nain nia oan mane. | <p>Now a great many problems have arisen within our (political) party.</p> <p>If a mother is pregnant year after year, problems can occur, such as the mother being anaemic, ...</p> <p>Now there remained only one person – the farmer’s son.</p> |
|---|--|

Verbs that allow this order include *mosu* ‘appear’, *akontese* ‘happen’, *moris* ‘live’, *hela* ‘remain’ and *falta* ‘be absent, be missing’.

This order occurs in writing and formal speech, but rarely in everyday speech. As with *iha*, the verb-first order occurs only when the subject is not definite (e.g. doesn’t contain *nee* ‘this’) and presents something that hasn’t yet been mentioned in this discourse.

Note that this order is not obligatory; for instance, the first example above can be rephrased as: *Agora problema barak tebes mosu iha ita nia partidu laran*.

3. hodi ‘to/and’

You have already learned *hodi* to mean ‘be used for’:

- | | |
|--|--|
| <ul style="list-style-type: none"> . Hau presiza osan <u>hodi</u> selu eskola. . Baa foti sanan boot mai <u>hodi</u> tein etu. | <p>I need money to pay for school.</p> <p>Go and fetch the large saucepan to cook the rice in.</p> |
|--|--|

Hodi can also be used to connect to verb phrases, where the first one describes something that is done in order to achieve the second. In this it is rather like *para* and *atu* ‘so that’. The difference is that *hodi* gives the strong implication that the purpose was achieved, while *para* and *atu* have no such implication.

- | | |
|--|--|
| <ul style="list-style-type: none"> . Horiseik Ina baa loja <u>hodi</u> sosa livru. . Horiseik Ina baa loja <u>para/atu</u> sosa livru. | <p>Yesterday Ina went to the shop to buy books (and she indeed bought them).</p> <p>Yesterday Ina went to the shop to buy books. (There is no indication as to whether she bought them.)</p> |
|--|--|

² These clauses are not introduced by *nebee*, like other relative clauses are.

Because of this strong implication that the purpose actually happened, *hodi* is sometimes better translated as ‘and’ than as ‘in order to’. Here are some more examples.

- | | |
|---|---|
| . Nia bolu ema moras nee mai <u>hodi</u> dehan “...” | He called the sick person over to say / and said “...” |
| . Kuandu moras, tenki baa konsulta <u>hodi</u> bele hetan tratamentu hosi doutór sira. | When you are sick, you must go for a medical consultation so that / and you will be treated by the doctors. |
| . Ami lor-loron faan sasaan <u>hodi</u> hetan osan ba sustenta uma laran. | Every day we sell things to earn money to sustain the household. |

4. liu ... duké ‘more than’

You have already learned to express comparisons using *liu*. This is most common when it is the subject that is compared with something else.

- | | |
|---|---|
| . Nia ulun mamar <u>liu</u> hau. | He is quicker to learn than I am. |
| . Hau boot <u>liu</u> nia lori tinan neen. | I am six years older than he is. |
| . Ba feto isin rua, kuandu deskansa, se bele, tula ain halo aas <u>liu</u> ita nia ulun. | For pregnant women, when resting, if possible, raise your legs higher than your head. |

For other comparatives, the object of comparison is usually introduced by *duké*.

- | | |
|---|--|
| . Iha 1999, ema barak <u>liu</u> hili independénsia <u>duké</u> autonomia. | In 1999, more people chose independence than autonomy. |
| . Diak <u>liu</u> ita haan lai, mak baa, <u>duké</u> orsida hamlaha iha dalan. | It would be better to eat before going, than to be hungry during our trip. |
| . Hau gosta <u>liu</u> joga basket <u>duké</u> joga voli. | I prefer playing basketball to volleyball. |

5. husik hela ‘leave behind’

Hela ‘stay’ comes after verbs of giving, putting, leaving, or throwing, to indicate that the object being moved stays in its new location, at least temporarily.³

- | | |
|--|--|
| . Hau halai ba Atambua, hau nia feen, hau nia oan, hau <u>husik hela</u> iha Timor. | When I escaped to Atambua, I left my wife and children behind in Timor. |
| . Hahaan nee tenki haan kedas; la bele <u>rai hela</u>. | This food must be eaten immediately; it can’t be put aside. |
| . Orsida, <u>lori hela</u> ema nia bikan sira nee ba entrega. | Later, take these plates and deliver them to the owner. (Lit. ‘Take these plates belonging to someone else and deliver them.’) |

³ Note that in principle this *hela* is ambiguous between a progressive aspect interpretation and a ‘leave it there’ interpretation. e.g. *Sira soe hela dai* could mean either ‘They were casting a net’ (with progressive *hela*), or ‘They threw the net down (with *hela* meaning ‘stay’).

42. Administrasaun (*Administration*)

Objetivu

In this chapter you will learn to:

- Talk about office equipment and administrative procedures
- Express in Tetun what English handles by passive constructions



Liafuan foun

Since Indonesian was the language of administration for many years, some things are more widely known by their Indonesian than their Portuguese names.

Office equipment

agrafadór	stapler
hektér (I)	stapler
alfabetu	alphabet
arkivu (P)	file; <i>Verb</i> file
arsip (I)	file; <i>Verb</i> file
fail (Eng)	file; <i>Verb</i> file
boraixa	rubber, rubber band, eraser
apagadór	eraser
dezenyu	drawing, picture
dokumentu	document
envelope	envelope
amplop (I)	envelope
fita kola (P)	sticky tape
isolasi (I)	sticky tape
foer fatin	rubbish bin
foto	photo
gaveta	drawer
goma	glue; <i>Verb</i> glue
kola	glue; <i>Verb</i> glue
kalendáriu	calendar
kalender (I)	calendar
kalkulatór (I)	calculator
karimbu	stamp (rubber)
kartaun	card
kateri	scissors
tezoura	scissors
klip (I)	paper clip; <i>Verb</i> clip
komputadór	computer
komputer (I)	computer
kuadru	board
lapis	pencil

Associated activities

agrafa surat	staple papers
habit surat	staple/clip papers
tau tuir alfabetu	sort alphabetically
tau dokumentu iha a~	place a document in a file
foti surat hosi a~	retrieve a letter out of the file
arsip laporan iha nee	file the report here
kesi fuuk ho boraixa	tie hair with a rubber band
apaga liafuan ke sala	erase a wrong word
tau surat ba envelope	put a letter in an envelope
taka dezenyu ba didin lolon	stick a picture on the wall
tau foer ba foer fatin	put rubbish in the bin.
hasai foto	take a photo
goma envelope	glue up an envelope
kola foto ba formuláriu	paste a photo to a form
konta osan	add up/count money
tau karimbu ba surat	stamp a document
tesi surat tahan ho k~	cut a piece of paper
k~ surat tahan hamutuk	clip pages together
pasa laporan ba k~	type a report into the computer
pinta dezenyu	draw a picture

lapizeira	pen, biro
mákina	photocopy machine
fotokopi	
map (I)	folder
mapa (P)	folder; map
petá (I)	map
nota	memo
mesín ketík	typewriter
(I)	
poster (I)	poster
régua	ruler
spidól (I)	permanent marker, whiteboard marker
surat	letter, document
surat tahan	sheet of paper
tahan	sheet
tipeks	liquid paper, whiteout ¹
<u>Other nouns</u>	
asinatura	signature
daftar (I)	registration; <i>Verb</i> register
fotokopi (I)	photocopy; <i>Verb</i>
fotokópia (P)	photocopy; <i>Verb</i> ²
laporan (I)	report
relatóriu	progress report
<u>Transitive verbs</u>	
agrafa	staple
apaga	erase
aruma	tidy up, put away
asina	sign (your name)
cek (I)	check
entrega	deliver, hand over
habit	squeeze, clip, peg
haloos	correct; straighten
haloot	tidy up, put away
hanehan	place a fingerprint
liman	
ketík (I)	type
koriji	correct
lakon	lose; lost, defeated

fotokopi dokumentu	photocopy a document
tau surat iha mapa	place a letter in a folder
ketík surat	type a letter
taka poster ba didin lolon	stick a poster to the wall
riska surat tahan	draw a line on a page
hakerek ba kuadru	write on the board
hamoos letra nebee sala	delete erroneous letters
hau presiza ita nia a~	I need your signature
fotokopi livru nee	photocopy this book
halo fotokópia rua	make two photocopies
Asina iha nee.	Sign here.
entrega laporan ba xefi	hand in a report to the boss



¹ This is one of several things for which Timorese use brand names, even if the particular object being referred to is not of that brand. Other examples where brand names are commonly used are clothes-washing powder (e.g. *Rinso*, *Klin*, *Omo*), fly spray (*Baygon*), and water pumps (*Sanyo*, *Dap*).

² In Portuguese, the noun is stressed as *fotokópia*, and the verb as *fotokopia*. In Tetun, both are stressed on the 'o'.

pasa	pass
print (Eng)	print
prova	test; prove
rejista	register
riska	draw a line on; <i>Noun</i> line
trata	arrange; treat
urus (I)	arrange (bureaucratic)

Intransitive verbs/adjectives

dúvida	doubtful, unsure; <i>Noun</i> doubt
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klaru	clear
--------------	-------

tau naran	register
------------------	----------

Other

keta halo (be)	lest
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r~ partidu foun

register a new party



tau naran iha misaun

register at the mission

Komentáriu kona ba liafuan foun: nominál

- ❖ *Boraixa* is rubber, as a substance (e.g. *Sapatu nee halo hosi boraixa* ‘These shoes are made of rubber’), as ‘rubber band’, and as ‘eraser’.
- ❖ Computer terms: Most computer users have learned to use computers since 1999. Since most use English-language software, they use tend to use English terms like ‘print’ and ‘file’, which also occur in Indonesian.
- ❖ Reports: Indonesian *laporan* is used for a wide range of written and oral reports. *Relatóriu* is mainly used of progress reports, such as reports to a meeting of what one has done or observed.
- ❖ *Kuadru* includes blackboard, whiteboard, noticeboard.
- ❖ *Tahan* is used for counting flat sheet-like objects, such as paper, roofing iron, or playing cards; e.g. *kaleeng tahan tolu* ‘three sheets of iron’, *fotokopi tahan haat* ‘four pages of photocopy’. *Tahan* literally means ‘leaf’.

Komentáriu kona ba liafuan foun: verbu ho selu-seluk tan

- ❖ *Habit* refers to squeezing something between two things; hence:
 - *Habit hamutuk surat vota lima-nulu* ‘Staple/clip fifty ballot papers together.’
 - *Lori au habit ain tohar nee* ‘Use bamboo to splint the broken leg.’
 - *Habit ropa ba arame* ‘Peg clothes on a line.’
- ❖ *Haloot* (native Tetun) and *aruma* (from Portuguese *arrumar*) both mean ‘put in its right place, tidy up’.
 - *Fasi bikan hotu, haloot/aruma tia ba armáriu* ‘After washing the dishes, put them away in the cupboard.’
 - *Molok atu baa eskola, aruma tia kama lai.* ‘Before going to school, tidy up (your) bed.’
- ❖ *Lakon* is both transitive ‘lose’ and intransitive ‘be lost’.
 - Transitivity, it includes losing something permanently (e.g. through gambling one’s money away), losing someone (through death), and failing (an exam).

- Intransitively, it includes getting lost, being misplaced, disappearing, and being defeated (in sports or war).
- ❖ *Pasa* ‘pass’ has a range of transitive uses:
 - *pasa bola ba kolega* ‘pass the ball to a team mate’
 - *pasa informasaun ba komputadór* ‘type information into the computer’
 - *pasa Natál iha Dare* ‘spend Christmas in Dare’; *pasa semana tolu iha Bali* ‘spend three weeks in Bali’
 - *pasa ezame* ‘pass an exam’ (= *liu ezame*)
 - Intransitively it means ‘pass, be cured’: *Moras nee pasa tia ona*. ‘The illness was cured’
- ❖ *Prova* includes both ‘prove’ and ‘test (to see whether something is correct)’. For instance, a teacher may *prova* a student to determine whether she has learned her work.
- ❖ *Trata / urus*: When you *urus* an official document (such as a visa, drivers’ licence, or birth certificate) you pursue it through the bureaucracy. This Indonesian loan has connotations of working your way through multiple offices on multiple occasions. *Trata surat* is the same as *urus surat*. Note that *tarata* means ‘insult, speak badly about’.
- ❖ *Keta halo* and *keta halo be* ‘lest’ are primarily used in speaking.
 - *Diak liu foo aimoruk kedas ba labarik hemu. Keta halo be nia orsida isin manas liu tan!* ‘It would be better to give the child medicine immediately, lest the fever get even worse.’
 - *Diak liu servisu! Keta halo be xefi fila derepentí, haree ita halimar hela deit!* ‘You’d better work, lest the boss suddenly return and find you just hanging around.’
 - *Kalan ona, ami hanoin hela deit. Keta halo orsida milísia mai.* ‘It was already evening, and we were worried: what if the militia would come later.’

Diálogo

(1) Rui husu kartaun rejistu foun

Rui nia kartaun rejistu lakon. Nia baa kantor rejistu iha Dili atu hasai foun. Too iha kantor rejistu, nia hasoru malu ho nia kolega eskola uluk, i nia husu ajuda ba kolega nee.

Rangel: **Hai Rui! Diak ka lae? Kleur ona ita la hasoru malu.**

Rui: **Sín, tanba hau agora hela iha Metinaro.**

Rangel: **Ita mai iha Dili, halo saida?**

Rui: **Hau mai atu trata hau nia kartaun rejistu, tanba lakon. Ita bele ajuda hau ka lae?**

Rangel: **Tansaa mak la bele? Lori sertidaun batizmu ho surat hosi xefi suku ka lae?**

Rui: **Hau tenki lori sertidaun ho surat hosi xefi suku?**

Rui’s registration card is lost. He goes to the registration office in Dili to get a new one. When he reaches the registration office, he meets an old school friend, and asks this friend for help.

Hey, Rui! How are you? We haven’t met for a long time.

Yes, because I live in Metinaro now.

What have you come to Dili for?

I came to get a (new) identity card, because (my old one) is lost. Can you help me?

Why couldn’t I? Did you bring your baptism certificate and a letter from the village head?

Did I need to bring a certificate and a letter from the village head?

Rangel: **Sín. Ami presiza sertidaun atu bele hatene ita nia data moris. Lori surat hosi xefi suku atu bele prova ita nia hela fatin.**

Rui: **Se nunee, hau tenki fila fali ba Metinaro lai. Obrigadu. Adeus.**

Yes. We need the certificate so we can tell your birth date. Bring a letter from your village head to prove where you live.

In that case, I must return to Metinaro first. Thanks. Good-bye.

(2) Prepara laporan

Senyora Fatima koalia ho Lucrezia kona ba servisu ke nia tenki halo ohin loron iha kantor distritu Dili.

Mrs Fatima talks with Lucrezia concerning the work which she needs to do today in the Dili district office.

Fatima: **Senyora Lucrezia, hau koriji tia ona laporan orsamentu nebee ita boot halo horiseik.**

Mrs Lucrezia, I have corrected the budget report which you produced yesterday.

Lucrezia: **Loos hotu ka, lae? Tanba hau dúvida hela, keta halo be número nebee mak hau hetan la kompletu.**

Was it correct? Because I was still unsure, what if I had received incomplete numbers.

Fatima: **Sín. Ida-rua falta duni. Maibee hau aumenta tia ona. Agora ita boot hadia fali iha komputadór, depois print tahan haat, lori ba xefi asina.**

Yes, there were a few missing. But I have added them. And now, please correct it in the computer, then print four copies, and take them to the boss to sign.

Lucrezia: **Ita boot agora atu baa nebee?**

Where are you going now?

Fatima: **Ami iha reuniaun ida iha ministériu. Kala too suku sanulu resin ida karik. Favór ida, orsida, ita boot agrafo hamutuk surat hirak nebee horiseik simu hosi ministériu, depois arkivu.**

We have a meeting at the ministry. Until about eleven o'clock. Please, staple together the papers which we received yesterday from the ministry, then file them.

Lucrezia: **Laporan nebee asina tia, tahan ida haruka keda ba finansia ka?**

Once the reports are signed, do you want me to send one copy to finance immediately?

Fatima: **Prepara tia, aban mak hau haruka. Diak. Entaun klaru ona, hau baa lai, atelogu.**

After you've prepared it, wait until tomorrow and then I'll send it. So, if that's all clear, I'll go now. See you later.

Lucrezia: **Atelogu.**

See you later.

Estrutura língua nian

1. *Detransitivising prefixes nak-, nam-*

Tetun does not have true passives. However there are several ways in which passive-like clauses can be created.

One is to use the prefix *nak-* or *nam-* to derive an intransitive passive-like verb. Not many words use these prefixes in Tetun Dili. Here are some common examples:

Transitive verbs

doko	shake, rock (something), nod (head)
duir	roll (something)
fakar	spill (something), tip out
fera	split (something)
lees	tear (something)
loke	open (something)
sobu	demolish, take to pieces, break up
kari	scatter (e.g. seeds for planting)
kore	undo (e.g. a button), untie

Intransitive verb

nakdoko	shake, be shaken, rock
nakduir	roll
nakfakar	spill, be spilled
nakfera	split open, shatter, explode
naklees	tear, be torn
nakloke	open, be opened
naksobu	come apart, be demolished
namkari	scatter, be scattered
namkore	come undone

Note that *dokoulun* includes both ‘shake head’ (meaning ‘no’) and ‘nod head’ (meaning ‘yes’).

The following examples illustrate the difference between the root and the derived verb:

- | | |
|--|--|
| . Loke odamatan lai. | Open the door. |
| . Odamatan <u>nakloke</u> ba ita boot sira hotu. | The door is open to all of you. |
| . Nia <u>fakar</u> bee ba rai. | He spilled water onto the ground (on purpose). |
| . Bee nee <u>nakfakar</u> hotu bainhira baldi monu. | The water all spilled out when the bucket fell. |
| . La bele <u>doko</u> bebee hanesan nee! | Don’t shake/rock the baby like that! |
| . Kareta <u>nakdoko</u> tanba dalan aat. | The car shakes/bounces around because the road is rough. |

The derived *nak-* (or *nam-*) verb does not imply that anyone caused the situation. For instance, *hau nia ropa naklees* ‘my clothes tore’ can be used if the cloth tore of its own accord (perhaps because it was so worn out, or was caught on a thorn), but can also be used if someone tore it; in the latter case, using *naklees* usually implies that whoever tore it did not intend to do so. If someone tore it on purpose, you would more likely say something like *Ema lees hau nia ropa* ‘Someone tore my clothes.’

2. Topicalise the object

A major function of passives in other languages is to make the ‘patient’ noun phrase (identifying the person or thing to which the action is done) the subject. As subject, it tells you what the clause is about. For instance, if when discussing Italian soccer (a popular topic in Timor) you say *AC Milan defeated Juventus yesterday*, you are focusing on the AC Milan team; however if you use the passive and say *Juventus was defeated (by AC Milan) yesterday*, it is instead the *Juventus* team that is foregrounded.

In Tetun, the patient cannot be made the subject, but it can be placed in front of the clause as a ‘topic’.

- | | |
|---|---|
| . Hau nia oan nain tolu nee, hau la bele husik mesak deit. | These three children of mine – I can’t just leave them on their own. |
| . Hau nia uma ahi haan. | My house was burned down (lit. ‘fire ate it’). |
| . João ho José nee, polisia baku too tasak. | João and José were bashed by the police till they were black and blue all over. |

3. Omit the subject

Another function of passives in many languages is to let you avoid saying ‘who did it’.³

³ Omitting the agent is very common in academic, technical and bureaucratic writing. For instance, in these genres one is more likely to write ‘This research was conducted in 1987’ than ‘We/... conducted this research in 1987.’ Such impersonal writing is difficult to translate well into Tetun. For more comments on this and other

In Tetun there are some circumstances in which you can simply omit the subject. If the object is fronted and the subject omitted, you get a clause with object–verb word order, such as in the examples below. Such an order seems to be easier if the object is inanimate, or otherwise unable to be interpreted as the subject.

. Forai nee daan; la sona ida.	These peanuts were boiled, not fried.
. Labarik nee hanorin hanorin la tama.	This child was disciplined/taught over and over again, but the teaching never sunk in.
. Relatóriu nee entrega tia ona ba primeiru ministru.	This report has been submitted to the prime minister.
. Planu nee seidauk aprova.	This plan has not yet been approved.
. Problema nee la bele rezolve lailais.	This problem can't be resolved quickly.

As the examples above show, the subject can be omitted when the identity of the agent is not considered relevant; for instance, we may be interested just in whether the peanuts have been boiled or fried, not in who actually did the boiling or frying.

Some verbs occur very commonly in this order, including *loke* 'open', *taka* 'close', *tama* 'enter, start' and *sai* 'exit, finish'. For instance, while it is possible to say *Sira loke loja nee tuku hitu* 'They open the shop at seven o'clock', it is more normal to say *Loja nee loke tuku hitu*, without an agent.

. Loja nee loke tuku hira?	What time does the shop open?
. Banku taka tia ona.	The bank has already closed.
. Eskola tama tuku hira?	What time does school start?

The subject can often also be omitted if the agent is someone you have already been talking about.

. Ami foo aimoruk. Aimoruk nee foo baa la pasa, ami lori ema moras nee too ba Dili.	We gave (the patient) medicine. When (we) had given the medicine but he wasn't cured, we took the sick person to Dili.
. Imi hakarak faan karau nee ka? – Lae, karau nee foin sosa.	Do you want to sell this buffalo? – No, (we) only just bought it.
. Sira buka uma atu aluga, maibee la hetan.	They looked for a house to rent, but (they) didn't find one.

4. Generalise the subject as ema

Another way to avoid saying 'who did it' is to use generic *ema* 'someone, person, people' as the subject.

. Balu mate, balu kiik-oan sira nee ema sama.	Some people died (in the stampede), some little ones were trampled.
. Ema bele estraga hotu ami, liu-liu ami fetu nain tolu nee.	We could have all been hurt/raped, especially we three women.
. Ema la foo ami sai.	We weren't allowed to leave.

Note though that *ema* implies 'someone else', and as such can't really be used to avoid referring to yourself as subject. (Such avoidance is one function of passives in bureaucratic English writing.)

5. Demote the subject with *hosi* ‘from’

Occasionally the agent of an object-first clause is introduced by *hosi* ‘from’. The following example uses a formula (*Liafuan hirak nee hatoo hosi...*) typically found in newspapers. For further examples see section 7 below.

. Liafuan hirak nee hatoo hosi administradór Bobonaro iha sesta-feira semana kotuk.	This message/opinion... (which we have just reported) was given by the administrator of Bobonaro last Friday.
--	---

6. Portuguese passives

Formal high-level Tetun has borrowed some passive forms from Portuguese. Many are easily recognisable from their English cognates.

The masculine forms listed below end in *-adu* if the verb itself ends in *-a* (e.g. *akuzadu* ‘accused’ – *akuza* ‘accuse’), and in *-idu* if the verb ends in *-i* or *-e* (e.g. *inkluidu* ‘included’ – *inklui* ‘include’). The feminine forms all end in *-a* instead of *-u* (e.g. *akuzada* instead of *akuzadu*). In the high-level Portuguese-influenced Tetun in which these words tend to occur, it is not uncommon to make adjectives agree with the gender of the modified noun, just as in Portuguese.

<u>Portuguese loan</u>	<u>English</u>
akuzadu	accused
autorizadu	authorised
edukadu	educated, well-behaved
forsadu	forced
komplikadu	complicated
limitadu	limited
organizadu	well-organized
pasadu	past
respeitadu	respected
rezervadu	reserved
separadu	separate(d)
sentralizadu	centralised
inkluidu	included

These words function as adjectives in Tetun. However, like passives, they let you avoid saying who caused the situation.

. Husik deit ema nebee <u>autorizadu</u> tama iha sala votasaun.	Only allow authorised people to go into the voting hall.
. Ita boot favór tuur iha meza ida nebaa, tanba meza nee <u>rezervadu</u> ona.	Please sit at the table over there, as the table here has been reserved.

7. *hetan/simu* ‘receive’

Another way in which people occasionally seek to get around the lack of passives in Tetun, is to make an abstract noun the object of *hetan* or *simu*. This too is more common in high-level formal Tetun. If the agent is specified, it is introduced by *hosi* ‘from’.

. Organizasaun nee <u>hetan apoiu</u> hosi ONU.	This organisation is supported by the UN.
. Jesus mai atu <u>simu batizmu</u> hosi João.	Jesus came to be baptised by John.
. Sira <u>simu tulun</u> hosi Japaun.	They received help from Japan.
. Iha kalan nee, nia <u>hetan violasaun</u> hosi komandante X.	That night she was raped by commander X.

43. Finansa (*Finance*)

Objetivu

In this chapter you will learn to:

- Talk about money matters
- Distinguish 'becoming' from 'being', using *tia ona*, *ona* and *tia*
- Handle basic calculations in Tetun



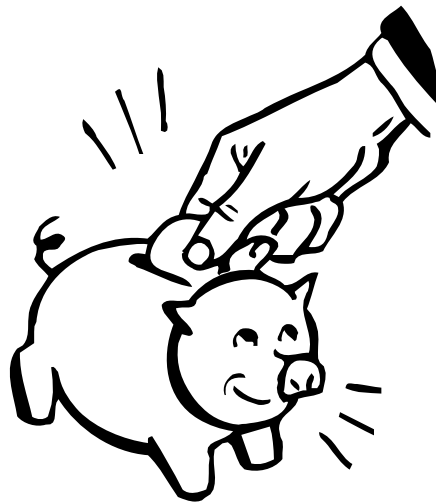
Liafuan foun

Nouns

projetu	project, esp. large-scale building or rehabilitation project
proyek (I)	large-scale building or rehabilitation project
arisan	group savings system
dadus	data
emprezáriu / a	businessman/woman
finanssa	finance
funan	interest (on money)
kbiit	power, ability
osan inan	capital (financial)
modal (I)	capital (financial)
investidór / -ora (P)	investor
investór	investor
kréditu (P)	credit
kredit (I)	credit; <i>Verb</i> borrow on credit
orsamentu (P)	budget
anggaran (I)	budget
osan rahun	small change (esp. coins)
pagamentu	pay, payment
osan tama	income
rendimentu (P)	income
pemasukan (I)	income
osan sai	expenditure
despeza (P)	expenditure
pengeluaran (I)	expenditure
peskiza	research
porsentu	percent
presu	price, cost
rekening (I)	bank account
rekursus (P)	resources
sumber daya (I)	resources
surat kredit (I)	credit application
taxa (P)	tax
pajak (I)	tax
tezoureira (P)	treasurer
bendahara (I)	treasurer, accountant



totál	total
jumlah (I)	total
resibu	receipt
kwitansi (I)	receipt
vensimentu	salary
longu prazu (P)	long-term
jangka panjang (I)	long-term
tempu naruk	long-term
kurtu prazu (P)	short-term
jangka pendek (I)	short-term
tempu badak	short-term
periodu (P)	period
periode (I)	period



Transitive verbs and expressions

deve	buy on credit, be in debt for
deve karau	buy a buffalo on credit
deve osan hosi ...	borrow money from ...
esporta	export
ekspor (I)	export
foti osan	withdraw money, pick up money
gasta	spend (esp. a lot); waste
halo tuir	copy
hasai osan (hosi...)	withdraw money (from...)
hatama osan (ba...)	deposit money (into...)
importa	import
impor (I)	import
kuda osan	invest money
kontribui	contribute
kuran	lack, have insufficient
maneja	manage (work, money, etc., not people)
poupa (osan)	save (money)

Intransitive verbs/adjectives

kiak	poor; <i>Noun</i> orphan
riku	rich; <i>Noun</i> riches
partikulár	private

Komentáriu kona ba liafuan foun

- ❖ *Proyek* are large-scale building or rehabilitation projects, done by a company, and involving lots of money. Most people interpret Portuguese *projeto* in the light of this Indonesian concept. Keep this in mind before telling people you would like to do a *projeto* in their district!
- ❖ *Arisan*: This is a system of saving money, whereby a group of people meet regularly, with each person contributing money, and one member (chosen in advance or by lot) receiving all the collected money.
- ❖ Receipts and invoices: Timor businesses have operated on a cash basis, and have not traditionally given out invoices prior to payment. Hence when pressed, people include invoices under the terms for 'receipt'.

- ❖ Profit and loss: To ask about profit and loss, you can ask *Ita manaan hira?* and *Ita lakon hira?*
- ❖ *ema nia kosar been* ‘the fruit of one’s labours; money earned by one’s own efforts’
- ❖ *selu ema nia kole* ‘pay someone for their work’

Hanoin di-diak lai

- ❖ Beware of trying to explain finances and budgeting in Tetun, unless you are able to explain it well in English first.

Tekstu: Investimentu

The following extract is from an article on investment by Estanislau S. Saldanha, published in Suara Timor Lorosae on Monday 15th September 2003. It is presented with minor adjustments.¹

Investimentu tuir definisaun ema baibain nian, katak atividade ida ka liu, atu kuda osan ka modal iha setór ida ka liu, hodi hetan rendimentu. Investimentu importanti tebes tanba hamosu servisu, hamoris kapasidade ekonomia ho moos kbiit comunidade ka nasaun ida nian liu husi transferénsia matenek ho teknolojia.

Iha fatór barak mak sei influénsia investimentu iha nasaun ida. Fatór sira nee mak nasaun nee tenki iha rekursu naturál, merkadu, estabilidade polítika ho seguransa, lei ..., definisaun rai ho propriedade klaru, infraestrutur (bee, eletrisidade, telekomunikasaun, luroon, portu²) diak, sistema tribunál lao diak ho iha rekursu ema nian. Nunee moos iha insentivu ba investór sira hanesan hamenus taxa, facilidade kréditu, simplifika prosesu investimentu, prepara rai ho uma, ho seluk tan.

Timor Lorosae (TL) presiza investimentu husi liur atu estimula ekonomia moris ho hamosu servisu tanba governu ho emprezáriu TL la iha kbiit finanseiru. Investimentu liur sei ajuda buat barak. Tuir rezultadu peskiza estudante DIT³ (2003) katak huun violénsia TL ida mak la iha servisu. Tanba nee sira envolve iha krimi. Wainhira iha investimentu sei kontribui atu hamenus violénsia. Maibee ohin loron susar atu dada investimentu tama iha TL tanba:

Primeiru, ema liur barak seidauk hatene poténsia ekonomia TL nian. ...

Segundu, kapasidade ekonomia TL nian kiik atu dada investimentu liur. Populasaun hamutuk 800 míl, nebee barak liu hela iha kiak laran. ... Iha parte seluk, vensimentu ho vida moris, eletrisidade, telekomunikasaun moos karu kompara ho nasaun seluk hanesan Indonézia, Vietnam, Kamboja, Laos ho Filipina.

Terseiru, taxa iha TL karu liu. Governu nia polítika hasae taxa atu hetan osan hodi selu servisu públiku. Polítika nee diak iha tempu badak, maibee la ajuda dezvoltamentu ekonomia iha loron ikus. Tanba taxa karun sei la estimula investimentu foun ho halo investimentu nebee iha moos bele

¹ The spelling has been adjusted slightly to that used in this book, and a few commas have been added. *Nia* has been replaced by *nian* if the possessor follows the possessed noun (e.g. the author writes *ema baibain nia* where *ema baibain nian* is usual). The English-based loan *prófitu* has been replaced by Portuguese *rendimentu*.

Formal Tetun with a high number of technical terms from Portuguese, such as is found in this article, is not at this stage well understood outside of well-read educated circles.

² The more common way of saying ‘port, harbour’ is *pontikais*.

³ Dili Institute of Technology.

hiit-an. Wainhira la iha investimentu foun, sei la iha diversifikasaun objetu taxa. Nee katak ema uitoan deit mak selu taxa. Karik hatuun taxa nia folin, bele dada investimentu foun. Nee katak ema sira selu taxa moos aumenta.

Kuartu, lei ho *law enforcement* seidauk lao ho diak. TL seidauk iha lei ho regulamentu kona ba investimentu. ...

Estrutura língua nian

1. *Becoming versus being*

In English, there is often one word (an adjective) to describe being in a state, while a separate word (a verb) describes coming into that state. For instance, when you are ‘born’ you enter the state of being ‘alive’, when you ‘die’ you become ‘dead’, and when you ‘are healed’ you become ‘well’. In Tetun, entering a state and being in a state tend to use the same verbs/adjectives.⁴ Instead, it is context, adverbs, and aspect markers like *tia* and *hela* that help you distinguish between the ‘becoming’ and ‘being’ meanings.⁵ Here are some examples:

. Nia moris (mai) horiseik.	She was born yesterday.
. Nia sei moris.	She is still alive.
. Nia sei moris hela.	She is still alive.
. Labarik nee boot lailais.	The child is growing fast.
. Labarik nee boot baa beiibeik; tinan-tinan presiza ropa foun.	The child is continually growing; every year he needs new clothes.
. Labarik nee boot baa daudauk; imi tenki kaben ona!	The child is growing up; you (parents) must get married!
. Labarik nee boot ona.	The child is already big.
. Sira kaben horiseik.	They got married yesterday.
. Lae! Sira kaben tia ona – horiseik!	No. They have already gotten married – yesterday!
. Sira kaben ona.	They are (already) married.
. Nia mate hori-kalan.	She died last night.
. Nia mate tia ona, iha tinan 1987.	She died, in 1987.
. Nia mate ona.	She is dead.

2. *tia ona ‘perfect aspect’*

Tia ona indicates that a process has been completed, and still has effect. As the marker of perfect aspect, *tia ona* is frequently translatable by English ‘have (verb)-en’; e.g. *Nia sai tia ona* ‘She has gone out (and is still out)’, *Nia haan tia ona* ‘He has eaten (and is still full).’

Usually *tia ona* is used with active verbs, such as *hakerek*, *hariis* and *monu*. When it is used with verbs which in most contexts are stative, *tia ona* focuses on completing the process of entering that state. For instance, *Nia kaben tia ona* focuses on ‘having become married’ rather than ‘being married’, and *Nia mate tia ona* focuses on ‘dying (having become dead)’ rather than ‘being dead’.

⁴ There are few differences between verbs and adjectives in Tetun, which is why we have used ‘intransitive verbs/adjectives’ as a single heading in the word lists.

⁵ For further descriptions of these aspectual terms, see Eccles’ (1998) article, and the two grammars by Hull and Eccles (2001) and Williams-van Klinken, Hajek and Nordlinger (2002).

3. ona ‘already’

Ona has a wider range of uses than *tia ona*.

After time expressions, *ona* indicates that the specified amount of time has passed.

- | | |
|--------------------------------------|--|
| . Ami iha nee kleur ona. | We have already been here a long time. |
| . Labarik nee tinan hira ona? | How many years old is this child? |

With primarily stative verbs or adjectives, it indicates that the state has come into existence. For instance, *Nia iha nee ona* indicates that ‘He is here now’, with the understanding that at some earlier stage he was not in fact here.⁶

- | | |
|---------------------------------|--------------------------------|
| . Nia ferik ona. | She is (already) old. |
| . Sabraka nee tasak ona. | This orange is (already) ripe. |
| . Rai kalan ona. | It is (already) night. |

With active punctual verbs (that is, verbs that describe something that happens so quickly that it can be considered instantaneous), *ona* indicates that the activity has happened, and still has effect at the time we are talking about.

- | | |
|--|--|
| . Hau akaba ona universidade. | I have graduated from university (and so am a graduate). |
| . Nia tama ona polisia. | He has joined the police (and is still in it). |
| . Hugo lori ona surat ba koreius. | Hugo has already taken the letter to the post office (and the letter is presumed to still be there). |

With active durative verbs, *ona* can indicate that the action has finished, or that it is beginning or has begun. Perhaps it helps to think of it like this: These verbs describe activities that take place over a significant period of time. For these, *ona* can either focus on entering the ‘state’ of doing this activity (as it does with stative verbs), or focus on finishing the activity (as it does with punctual verbs).⁷ In the examples below, the right-hand column shows alternative ways of expressing each of the three interpretations.

- | | | |
|-----------------------------|--|-------------------------------|
| . Nia hariis ona. | 1. He has finished bathing. | Nia hariis tia ona. |
| | 2. He is (already) bathing. | Nia hariis hela. |
| | 3. He is about to bathe. ⁸ | Nia atu hariis ona. |
| . Sira baa ona Suai. | 1. They have gone to Suai (and arrived). | Sira iha tia Suai ona. |
| | 2. They have set off for Suai. | Sira iha dalan klaran. |
| | 3. They are about to head off for Suai. | Sira atu baa Suai ona. |

⁶ In other words, you don’t use *ona* when stating something that has always been true. For instance, you wouldn’t say **Nia mane ona* to mean ‘He is already male’, since gender is (normally!) something you are born with. Rather, *Nia mane ona!* is a somewhat sarcastic way of saying ‘Now he’s a real man!’ when a boy starts to play up.

⁷ The same ambiguity happens with *foin* ‘only just, only recently’. With punctual verbs, *foin* indicates that the activity was recently completed; e.g. *Hau foin too* ‘I have only just arrived.’ For active durative verbs, *foin* can be used either when the activity has just been finished, or when the activity has just been started; e.g. *Ami foin haan* ‘We have just finished eating’ or ‘We have just started eating.’ The latter interpretation is less likely, but can be forced by adding *hela*: *Ami foin haan hela* ‘We have only just started eating.’

⁸ This use of *ona* for imminent future is common in Tetun Terik. Amongst speakers of Tetun Dili, some use *ona* for imminent future, while others do not readily accept this meaning.

Here are some examples contrasting *ona* and *tia ona*.

- | | |
|---|---|
| . Sei kiik-oan moos, sira fuma ona sigaru. | Even so young, they smoke cigarettes (i.e. have started the activity of smoking). |
| . Sei kiik-oan moos, sira fuma tia ona sigaru. | Even so young, they have smoked cigarettes. |
| . Nia toba ona . | He is already asleep / has slept. |
| . Nia toba tia ona . | He has slept. |

4. *tia* 'perfective aspect'

Tia focuses on completion. It is used mainly in clauses that talk about events that have a clearly-defined completion-point; for instance drinking a glass of water (versus drinking an unspecified amount of something), or waiting one month (versus just waiting).

- | | |
|--|---|
| . Nia soe tia nia kaben, i kaben fali ho ema seluk. | He divorced his wife, and married someone else instead. |
| . Too tia Ermera, milísia sira haruka ami tuun. | When we got to Ermera, the militia ordered us to get out (of the vehicles). |
| . Nia hemu tia aimoruk, senti diak kedas. | As soon as he had taken the medicine, he felt well. |

With its focus on completion, *tia* occurs quite often in phrases meaning 'after ...'. Such expressions seem to be used more in some districts (e.g. the south coast) than others.

- | | |
|--|--|
| . Liu tia semana tolu, ami fila fali ba Kupang. | After three weeks, we went back to Kupang. |
| . Haan tia hotu , fasi kedas bikan. | After eating, immediately wash the plates. |
| . Nee hotu tia , sira kanta hamutuk. | After that, they sang a song together. |
| . Senyora Ana koalialia hotu tia , mak foin senyór sira koalialia fali. | Only after Mrs Ana had finished speaking, did the men in turn speak. |

5. Doing calculations in Tetun

Most people do mathematical calculations in the language in which they are educated. The basic operators in each language are as follows. Tetun multiplication can in principle be done using *dala* 'times, instances', but appears not to be standardised as yet.

	Tetun	Portuguese	Indonesian	English
+	tau tan	mais	tambah	plus
-	hasai	menos	kurang	minus
*		vezes	kali	times
/	fahe ba	dividir por	bagi	divided by

Note the various means of expressing 'equals' in the Tetun calculations below.

- | | |
|-----------------------------------|-----------|
| . Neen fahe ba tolu, rua. | 6 / 3 = 2 |
| . Lima tau tan haat, hamutuk sia. | 5 + 4 = 9 |
| . Hitu hasai tia lima, hela rua. | 7 - 5 = 2 |

$$5 + 4 = 9$$

44. Família 2

Objetivu

In this chapter you will learn to:

- Describe relationships through second marriages, adoption and baptism
- Express the number of people as a predicate
- Reduplicate numbers to indicate 'as a group' or 'every'
- Reduplicate adjectives to mark plurality



Liafuan foun

Step-family

inan kiik	father's second wife (after death or divorce, or in addition to the first)
aman kiik	mother's second husband
madrasta (P)	step-mother
padrastu (P)	step-father

Adopted family

oan hakiak	adopted child
inan hakiak	adoptive mother
aman hakiak	adoptive father

Related through baptism

inan sarani	godmother
madrinya	godmother
aman sarani	godfather
padrinyu	godfather
oan sarani	godchild
komadre	mother of one's godchild, or godmother of one's child
kompadre	father of one's godchild, or godfather of one's child



Other nouns

sarani	Christian; baptism; <i>Verb</i> : be baptised
kazamentu	wedding

States

feto faluk	widow
mane faluk	widower
divorsiadu / a (P)	divorced (male/female)
namoradu / a	boyfriend, fiancé / girlfriend, fiancée
feto raan	young single woman
feto klosan	young single woman
mane klosan	young single man

Other verbs/adjectives

hakiak	adopt, raise
hola feto/mane seluk	remarry
ibun boot	big-mouth
soe malu	divorce, separate (This is a practical term, not a legal one)

Komentáriu kona ba liafuan foun

- ❖ Recall that *inan kiik* and *aman kiik* also refer to one's mother's younger sister and father's younger brother respectively.

Diálogu

See mak inan sarani?

Zeca ho Romeo, sira nain rua koalía iha kuarta lokraik iha uma oin, bainhira Romeo atu sai baa hasoru Julieta.

Romeo: **Zeca, sábado agora o baa fatin ruma ka?**

Zeca: **Lae, iha uma deit. Nusaa? Atu halo buat ruma?**

Romeo: **Hau hakarak konvida o. Hau nia sobrinhu atu sarani, i festa tuku hitu kalan.**

Zeca: **Diak, obrigadu. Sarani iha nebee?**

Romeo: **Iha igreja Motael. O hakarak hatene see mak inan sarani?**

Zeca: **See?**

Romeo: **Julieta.**

Zeca hamnasa.

Zeca: **Entaun Julieta atu sai komadre ba o nia biin ho o nia kunyadu.**

Romeo: **Sín. Tanba nee mak hau tenki baa hasoru Julieta agora.**

Zeca: **Eh! Hau lokraik-lokraik sempre haree o halao atividade ida nee. Laós tanba Julieta atu sai inan sarani!**

Romeo: **O nonook tia! Lalikaibun boot hanesan nee! Diak liu hau baa ona.**

Zeca: **Ate logu, kuidadu inan sarani halo di-diak.**

Romeo: **Sempre.**

Zeca and Romeo are talking on Thursday afternoon in front of the house, when Romeo is about to go out and visit Julieta. Zeca, are you going anywhere this Saturday?

No, I'll just be at home. How come? Are you doing anything?

I want to invite you. My niece is getting baptised, and the party is at seven o'clock in the evening.

OK (I'll be there), thanks. Where is the baptism?

At the Motael church. Do you want to know who the godmother will be?

Who?

Julieta.

Zeca laughs.

So Julieta will become *komadre* to your older sister and brother-in-law.

Yes. That's why I have to go and visit Julieta now.

Hey! Every afternoon I see you conduct this activity. It's not because Julieta is going to become godmother!

You keep quiet! Don't be such a big-mouth! I'd better go now.

See you later. Look after the godmother well!

Always.

Komentáriu kona ba diálogu

- ❖ In the introduction, *Jeka ho Romeu, sira nain rua...* illustrates a relatively common way of talking about two or three people – first you specify who you are talking about, then, after a brief pause, you repeat that information using a pronoun and number (e.g. *sira nain tolu* or *ami nain rua*).¹
- ❖ *Halao atividade* is formal language, here used in jest.

¹ In Tetun Terik, it is common to specify one person before the *sira nain rua* (or rather, Tetun Terik's equivalent of that), and one person after it (e.g. *Pedro sia nain rua Maria* 'Pedro and Maria'). This is rare in Tetun Dili.

Kostumi

- ❖ Godparents: When children are baptised, or when couples are married in church, there are typically a man and a woman as *aman sarani* and *inan sarani*, who act as witnesses during the ceremony, and as supporters thereafter. In some circles, the parents and godparents of a baptised child thenceforth address one another as *komadre* (to the women) and *kompadre* (to the men).
- ❖ Adoption: In Timor adoption is very common within the extended family.

Estrutura língua nian

1. How many?

Note the pattern below.

Imi nain hira?

How many of you are there?

Ami nain neen.

There are six of us.

To state how many people there are, you can state who you are talking about (as the subject), then follow it with the human classifier *nain* and a numeral (as the predicate).

2. Reduplicating numbers: operating as a group, 'every'

You can reduplicate small numbers or *uitoan* 'a little' to indicate that the specified number of individuals is being considered as a group. *Ida-ida* means 'one at a time'. (This is in contrast to *ida-idak* 'each'.)

. Agora ita servisu tol-tolu lai.

Now we'll work in groups of three for a while.

. Ami tein uitoan-uitoan deit, tanba hahaan la too.

We only cooked a little at a time, because there was not enough food.

. Atu simu osan, tama ida-ida; la bele tama hamutuk.

To receive (your) money, come in one at a time; you can't come in together.

However when a reduplicated number modifies a noun referring to a unit of time, the meaning is 'every so-many units of time'. This is the same effect as reduplicating a time noun on its own (e.g. *loro-loron* means 'every day').

. Fulan neen-neen, nia sempre mai iha Timor.

He comes to Timor every six months.

. Oras tol-tolu ami foo nia susubeen hemu.

Every three hours we give her milk to drink.

3. Reduplicating adjectives: plural

Some adjectives can be reduplicated if you are talking about multiple entities, especially if those entities are diverse. *Oi-oin* is 'varied, diverse'. Some writers have started to use *ho selu-seluk tan* to mean 'etcetera'.

. Nia suku kamiza no ropa selu-seluk tan.

She sews shirts and various other clothes.

. Sira konvida ema bo-boot mai iha festa nee.

They invited all sorts of important people to this party (e.g. from the government, army, and NGOs).

. Fera aimoruk halo ki-kiik atu foo ba labarik nee.

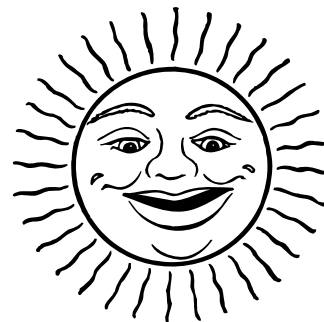
Break the pills into small pieces to give to the child.

Cognate nouns and adjectives ending in -ál

<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
<i><u>Nouns</u></i>		
animál	animal	
kapitál	capital	
katedrál	cathedral	
manuál	manual (handbook)	
materiál	materials (equipment)	
metál	metal	
ospitál	hospital	
terminál	terminal	
tribunál	tribunal, court	
<i><u>Adjectives</u></i>		
artifisiál	artificial	
eleitorál	electoral	
finál	final	final
formál	formal	formal
fundamentál	fundamental	fundamental
gramatikál	grammatical	
ilegál	illegal	ilegal
imparsiál	impartial	
internasionál	international	internasional
judisiál	judicial	
legál	legal	legal
lokál	local	
manuál	manual	
nasionál	national	nasional
naturál	natural	natural
ofisiál	official	
orijinál	original	
orizontál	horizontal	horisontal
plurál	plural	
prezidensiál	presidential	
prinsipál	principal	
rejonál	regional	
sentrá	central	sentral
totál	total	
tradisionál	traditional	tradisional
universál	universal	universal
vertikál	vertical	vertikal

The Portuguese plural of nouns and adjectives ending in *-ál* normally ends in *-ais* (e.g. Portuguese *catedral* ‘cathedral’ – *catedrais* ‘cathedrals’; *nacional* – *nacionais* ‘national’ (plural, used when the adjective modifies a plural noun). Although many Timorese dislike the use of Portuguese plurals in Tetun, it does occur.

45. Tempu (*Seasons*)



Objetivu

In this chapter you will learn to:

- Identify seasons and weather
- Discuss possibilities
- Hedge and fudge when speaking informally
- Use compounds consisting of *foo* plus another verb
- Modify a noun with *nebaa* 'there'

Liafuan foun

Nouns

bailoro	dry season
tempu udan	wet season
udan	rain
udabeen	rainwater, rain
kalohan	cloud
abuabu	mist, fog
anin	wind
mota	river
mahobeen	dew

Intransitive verbs/adjectives

nakdoko	shake
lakan	be alight (of fire, light, electricity)
tarutu	bang
malirin	cold
manas	hot
monu	fall
molik	bare, naked

Possibility

bele	can, it is possible
keta	perhaps
kala	perhaps
mungkin (I)	possible

Exclamations

ei pá!	sigh!
ei saa! / hei saa!	yes indeed

Idioms

Udan tau.	It is raining.
Udan biska.	It is drizzling.
Udan boot.	It is raining hard.
Udan makaas.	It is raining hard.
Udan monu rai.	The rains have come.
La iha udabeen.	There was no rain.
Kalohan taka rai metin.	There is dense fog.
Abuabu taka rai.	It is foggy.
Anin huu.	The wind blows.
Anin boot.	The wind is strong.
Mota boot.	The river floods.
Mota tuun.	The river rises.
Nia kona mahobeen.	He was dewed upon.
Rai nakdoko.	There is an earthquake
Rai lakan.	There is lightning.
Rai tarutu.	There is thunder.
Rai malirin.	It is cold; <i>Noun</i> cold place
Rai manas.	It is hot; <i>Noun</i> hot place
Rai monu.	There is a landslide.
rai molik	bare ground
Keta ... karik	perhaps ...
kala lima-nulu	approximately fifty

Terms for talking about cold countries

musim panas (I)	summer
musim dingin (I)	winter
jelu	ice, snow
salju (I)	snow

**Komentáriu kona ba liafuan foun**

- ❖ *Rai* ‘earth’ is the subject in many Tetun weather expressions.
- ❖ *Abuabu* ‘mist, fog’: Some people say *ai-abu*.
- ❖ *Kalohan*: Most people interpret this as ‘cloud’; however a minority interpret it as ‘sky’.
- ❖ *Udan monu rai* means that the first rains of the wet season have come.
- ❖ Floods: In Timor, many rivers run dry for much of the year. The first flush of water down the river after rain in the hills is described as *Mota tuun*.
- ❖ *Ei pá!* is an exclamation which expresses such things as frustration, exasperation, or pain.
- ❖ For talking about seasons in temperate or cold countries, you will probably have most communicative success using *musim panas* (lit. ‘hot season’) and *musim dingin* (lit. ‘cold season’) from Indonesian for summer and winter; most people don’t know any terms for ‘spring’ or ‘autumn’. The Portuguese seasons, which are known by few people other than Portuguese-speakers, are *veraun* ‘summer’, *outonu* ‘autumn’, *invernu* ‘winter’ and *primavera* ‘spring’.
- ❖ Snow does not occur in Timor; however many people know the Indonesian loan *salju*, and some know the Portuguese loan *neve*. You could also try *jelu* ‘ice’, which some people extend to include snow.

DiáloguRai manas ona

Benevidez deskansa iha ai huun ida i koalía ho nia kolega Lucas.

Benevidez: Ei pá! Agora rai para manas! Ita deskansa meiudia moos, la diak. Kalan moos nunee. Senti baruk fali.

Lucas: Hei saa! Nusaa mak manas hanesan nee?

Benevidez: Parese agora tama ona tempu bailoro.

Lucas: Kala nunee karik!

Benevidez: O hanoin tok. Manas tia ona, i depois ema moos sunu duut arbiru deit, halo rai sai molik. Ida nee bele halo rai monu. Bainhira udan boot mai, bele moos halo estrada kotu, liu-liu estrada ba foho.

Benevidez is resting under a tree, and talking with his friend Lucas.

Good grief! It’s so hot now! You can’t even have a good siesta. It’s the same at night. I’m sick of it.

Isn’t that right! Why is it so hot?

Perhaps the dry season has started.

Perhaps that’s the case.

You just think about it. It’s already been hot, and then people burn grass/weeds any old how, making the ground become bare. This can cause landslides. When the big rains come, it can also cut the roads, especially the roads into the mountains.

- | | | |
|------------|---|--|
| Lucas: | Maibee ema tenki sunu duni, para halo toos hodi buka moris. Se la sunu, sira la bele fila rai i la bele kuda fini. | But people do need to burn off, so that they can farm and earn a living. If they don't burn off, they can't plough and can't plant. |
| Benevidez: | Nee moos loos. Maibee la bele sunu arbiru deit. Tanba se lae, ai huun boot sira mate hotu, rai sei sai maran, i manas teb-tebes. | That's true too. But they shouldn't burn off arbitrarily. Otherwise, the big trees will all die, there will be drought, and it will be very hot. |

Komentáriu kona ba diálogu

- ❖ At present (2003) there is a government campaign to reduce burning off and chopping down of trees. Both are in part consequences of using the system of shifting agriculture.

Kostumi

- ❖ Traditional attempts to influence rain and sunshine by animist means are made by people called *kuku*.
- ❖ *Rai lakan*: During lightning, children are not allowed outdoors. If adults go outside, they avoid wearing red (*mean*), lest the lightning strike them.
- ❖ *Mahobeen* 'dew': People try to avoid letting dew come down on their babies, for instance by having their heads covered. This is to prevent illness.
- ❖ Traditionally, feasts were held in the dry season, so that people could more readily travel from outside the village. This is still a major consideration in public events, including the scheduling of the independence referendum in 1999.

Estrutura língua nian

1. Possibility and probability

In English, there are many expressions for indicating degrees of probability of one's statement (e.g. possibly, probably, almost certainly, definitely). In Tetun, this is not the case, and speakers do not 'hedge' their statements as much as in English. Thus it is normal to make statements without hedging ('perhaps', 'I think that', etc.) even if the speaker is not quite sure that the statement is true. A subsequent statement may well present the opposite side of the coin.

The main terms for expressing probability and possibility are illustrated in the examples below.

Bele 'can, may' as always precedes the verb.

- | | |
|--|---|
| . Keta book asu. Asu <u>bele</u> tata o. | Don't annoy the dog. It may/could bite you. |
| . Se sira la mai, hau <u>bele</u> baa festa nee. | If they don't come, I might/could go. |

Karik usually comes at the end of a clause, although some people place it initially.

- | | |
|----------------------------|---------------------|
| . Nia moras <u>karik</u> . | Perhaps she's ill. |
| . <u>Karik</u> nia moras. | Perhaps she is ill. |

Keta (in this sense of ‘perhaps’) is usually at the beginning of the sentence, with *karik* at the end.

- . **Buat nee lakon. Keta João mak foti karik.** This thing is lost. Perhaps João picked it up.
- . **Keta nunee karik.** Perhaps that’s how it is.

Parese (or *parese ke*) usually comes near the beginning of the sentence, or as a single-word response to a statement.¹

- . **Parese nia la mai.** Perhaps he won’t come.
- . **Keta nia baa Maliana karik. – Parese.** Perhaps he’s gone to Maliana. – Perhaps.

Dala ruma ‘perhaps’ comes near the beginning of the clause, or (like *parese*) stands alone as a response to a statement. It also means ‘sometimes’.

- . **Ohin Maria la mai servisu. Dala ruma nia moras.** Today Maria didn’t come to work. Perhaps she is sick.
- . **Bainhira mak o baa Baucau? – Dala ruma aban lokraik. Dala ruma hau la baa.** When are you going to Baucau? – Perhaps tomorrow afternoon. Perhaps I won’t go.
- . **Aban o baa eskola ka? – Dala ruma.** Are you going to school tomorrow? – Perhaps.

Kala appears to be associated with statements that are deduced from evidence, somewhat like one use of English ‘must’ (‘He must be ill, as he promised to come but didn’t turn up.’) *Kala* is also used before a number to mean ‘approximately’.

- . **Kala nia mak konta istória nee. Hau lae.** Perhaps he was the one who told that story. I didn’t.
- . **Entaun o kala ema lulik.** So you must be a priest.
- . **Ema sira nee kala rihun lima hanesan nee.** These people numbered about 5000.

2. Hedging and fudging

In colloquial Tetun, there are a number of ways of hedging which are not used in written or formal Tetun.

When a word doesn’t come readily enough, *bee*,² *saida* or *seda* ‘what’, *oinsaa* ‘how’, and *narsaa* ‘what’s-its-name’ act as fillers. *Hanesan* or *hanesa* functions much like colloquial English ‘like’ in ‘I think I’ll go and, like, buy an ice-cream.’

- . **Balu hela iha bee ponti okos, balu hela iha rai kuak.** Some live *umm* under bridges, some live in caves.
- . **Kuda ai sukaer baa bee hodi foo mahon.** Plant a tamarind tree to *umm* give shade.
- . **Hau nia oan nee nee, hanesa ami mesak, nee nia laduun seda – laduun manya.** My daughter here, like, when we’re alone, she’s not really you-know – not really demanding.

¹ In Portuguese, *parecer* is a verb meaning ‘to seem’. In Tetun, it doesn’t seem to be used that way.

² *Bee* is also a noun meaning ‘water’, the name of the letter ‘B’, and ‘but’ (e.g. *Hau atu baa bee halo nusaa?* ‘I’d like to go, but how?’); *be* is a relative clause marker like *nebee*.

- . **Ami hakarak ami nia oan sira nee atu moris ho diak, moris ho seda, mais ami nia posibilidadi la too - hanesa atu bele haree sira, atu tau sira oinsaa, tau sira disiplina.** We want our children to live well, live with what's-it, but we don't have enough possibilities – like to be able to look after them, to what-do-you-call-it, to discipline them.
- . **Filmi nee kuandu ita haree, narsaa liu pa!** This film is really what's-it! (funny/sad/bad...)
- . **Hau atu baa bee narsaa.** I'm going to *umm* what's-its-name.
- . **Hau atu baa koaliala ho Dona Maria maibee hau narsaa fali.** I was going to talk with Mrs Maria but then I felt what's-it. (embarrassed/tired/...)

When undecided about something, you may present two alternatives, each followed by *mak nee ka* with rising intonation; then add something like *Hau laduun hatene* 'I don't really know'. The list of alternatives doesn't need to be complete – you are not claiming that one of the two options is true, only that they are possible answers.

- . **Senyór Martinho sei moris ka? – Nia moris mak nee ka, mate mak nee ka, hau la hatene.** Is Mr Martinho still alive? – Whether he's alive, or dead, I don't know.
- . **Acito hosi nebee? – Nia hosi Aileu mak nee ka, Ainaro mak nee ka, see mak hatene?** Where's Acito from? – He's from Aileu, or Ainaro, or somewhere like that; who knows?

3. Compounds with *foo* 'give'

There are a number of compounds which begin with *foo* 'give'. Some, like *foo haan* 'feed', take a direct object. In others the object (if there is one) is optionally or compulsorily introduced by *ba* or (if it includes the speaker) *mai*.

Verbs

foo haan	feed
foo hemu	give drink to
foo susu (ba)	breastfeed
foo hariis	bathe
foo hatais	dress
foo hatene ba	inform
foo sala ba	accuse; recompense
foo empresta X ba Y	lend out X to Y
foo aluga X ba Y	rent out X to Y

Example

foo haan bebee	feed the baby
foo hemu karau	give water to the buffalo
foo susu bebee	breastfeed the baby
foo hariis labarik	bathe the child
foo hatais bebee	dress the baby
foo hatene ba imi	inform you
foo sala mai hau	accuse/recompense me

Here are some sentence examples:

- . **Ami foo aluga ami nia uma ba malae Tailândia.** We are renting our house out to Thai people.
- . **Sira foo hatene mai ami, dehan ami nia uma ahi haan.** They informed us that our house was burned down.
- . **Ema foo sala ba nia dehan nia mak oho labarik nee.** People accused him saying it was he who had killed the child.
- . **Nia foo sala mai hau, tais ida.** He gave me a hand-woven cloth as recompense (for having wronged me).

4. *nebaa* ‘there’

Nebaa ‘there’ sometimes modifies a noun. In this case, it is usually so that the noun refers to a distant place, and is preceded by a location-oriented verb or preposition like *iha*, *hosi*, *baa/ba*, or *too*.

- . **Sira hela iha aldeia ida nebaa.** They live in that village over there.
- . **Sira lori ami hotu ba iha Gleno nebaa.** They took us all over to Gleno.

It is also possible to modify a noun without a preceding verb or preposition. Here *nebaa* still means ‘over there’.

- . **Uma ida nee la diak ida. Ida nebaa kapaas.** This house is no good. The one over there is lovely.
- . **Kareta tolu nebaa nee, ida hau nian.** Of those three cars over there, one is mine.

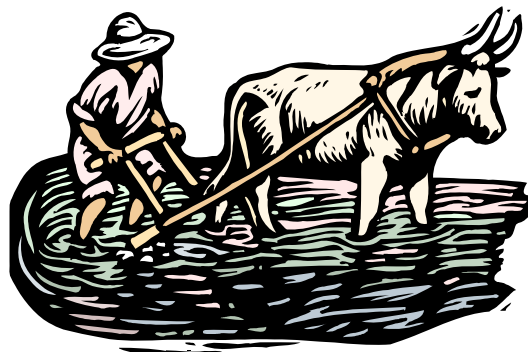
Some people also use *nebaa* for distant times; e.g. *iha momentu nebaa* ‘at that time (in the past, which I am talking about)’.



46. Halo toos ho natar (*Farming*)

In this chapter you will learn to:

- Talk about agriculture
- Recognise generic-specific compounds used as plant, bird and fish names
- Refer to plant parts
- Talk about categorisation, ‘kinds’ of things, sameness and difference



Liafuan foun

Plants

abokát	avocado
agriaun	watercress
ai ata	custard apple
ai bubur	kind of eucalyptus tree (used for firewood and building wood)
ai lele	kapok tree (produces cotton-like substance used for stuffing pillows)
ai lia	ginger
ai naa	rosewood (for making furniture and doors)
ai nanás	pineapple
ai samtuku	tall leguminous <i>albesia</i> tree used as shade tree for coffee plants
ai teka	teak tree (used for furniture and doors)
akadiru	<i>lontar</i> palm (used to make palm wine; leaves are woven into baskets)
alfase	lettuce
bua	betel nut (for chewing)
duut	grass, weeds, shrubs
fehuk ropa	Irish potato
fore	bean
kontas	arrowroot (edible root)
malus	betel pepper (for chewing)
masaan	apple
mostarda	Chinese mustard greens (leafy vegetable)
nuu	coconut
pateka	watermelon
pepinu	cucumber
repolyu	cabbage
repolyu funan	cauliflower
senoura	carrot
singkumas	yam bean (edible tuber)
sukaer	tamarind
talas	taro (edible tuber)
tohu	sugarcane
tomati	tomato
trigu	wheat, wheat flour
tunis	pigeon pea

Tools

ai suak	crowbar
enxada	hoe
katana	machete (long)
taha	machete (short)
tratór	tractor

Other nouns

agrikultór	farmer (educated term)
natar	rice paddy field
hare	rice plant
irigasaun	irrigation
bee dalan	ditch, drain, channel, gutter
aimoruk	fertiliser, pesticide
pestisida	pesticide
pupuk (I)	fertiliser
hare oan	rice seedling
armazen (P)	warehouse
gudang (I)	warehouse, storeroom
rezultadu	result
hasil (I)	yield, results
hektare	hectare
kantadeiru	garden bed (raised)
fini	seed (for planting)
oin	type, kind (of something)
rai lolon	hillside, slope
tetuk	level ground, plain; <i>Adj</i> level

Transitive verbs and expressions

baku hare	thresh rice by hitting it against a threshing board
dulas	mill, spin, turn
fila rai	plough
fokit	extract (e.g. teeth), pluck, rip out
hamoos duut	weed
hili ai	collect firewood
kari	scatter
kari aifunan	scatter/place flowers on grave
kari fini	broadcast seeds
koa	cut
kuda	plant (seeds in holes), transplant (seedlings)
kuu	pick, pinch
lere duut	slash weeds
lere rai	clear land for a new garden
rega	water (by sprinkling), spray (e.g. fertiliser)
silu	snap (by hand)
sama	tread on
sama hare	thresh rice by trampling it
sunu	burn
sunu rai	burn a patch of ground
tara bandu	place a prohibition (e.g. on entering a plot of land)
tau horok	place a prohibition on picking fruit



Intransitive verbs/adjectives

luan	wide, broad
kloot	narrow
bokur	fertile
moris rasik	comes up by itself, self-propagating (not planted)
oin seluk	different

Komentáriu kona ba liafuan foun

- ❖ *Duut* is generic. Weeds that grow within a crop are called by that crop name; e.g. *hare duut* are weeds that grow amongst rice, *batar duut* grow amongst corn, and *aifarina duut* grow amongst cassava.
- ❖ *Fini* is seed that has been set aside for planting.
- ❖ Terms for harvesting depend on how that particular crop is harvested. Common options are:
 - *kee* – dig up; e.g. *kee talas* ‘dig up taro’, *kee fehuk* ‘dig up potatoes’
 - *koa* – cut with a machete or knife; e.g. *koa hare* ‘harvest rice’
 - *kuu* – pick; e.g. *kuu aifunan* ‘pick flowers’, *kuu aidila* ‘pick pawpaws’
 - *taa* – chop with an axe or machete; e.g. *taa hudi* ‘chop down a banana tree’
 - *silu* – snap off by hand; e.g. *silu batar* ‘harvest corn by snapping off the cobs by hand’
 - *fokit* – pluck, pull out with a sudden motion; e.g. *fokit hare oan* ‘pull up rice seedlings’; the same verb is used for *fokit nehan* ‘extract a tooth’, and *fokit manu fulun* ‘pluck a chicken’.
- ❖ Weeding has several options:
 - *fokit duut* – pull weeds up with a sudden motion
 - *hamoos duut* – remove weeds entirely (by any means)
 - *kee duut* – dig up weeds
 - *lere rai* – slash/cut down plants on this patch of ground
 - *lere duut* – slash weeds
- ❖ Rice is labelled in four ways in Timor, and people get very confused when you use the wrong term:
 - *natar* – rice paddy; hence *halo natar* ‘work the rice fields’
 - *hare* – rice plant; hence *kuda hare* ‘plant rice seedlings’, *koa hare* ‘harvest rice’
 - *foos* – raw husked rice; hence *sosa foos* ‘buy rice’, *hoban foos* ‘soak rice’
 - *etu* – cooked rice; hence *tein etu* ‘cook rice’, *haan etu* ‘eat rice’

Kostumi

- ❖ The ‘slash-and-burn’ system is still prevalent for non-irrigated gardens. The basic steps towards setting up a new garden include: *lere rai* ‘slash, clear the land’, wait until the slashed material is dry, and *sunu rai* ‘burn off’.
- ❖ Timorese often plant several crops interspersed; for instance *batar ho aifarina kuda dala ida deit* ‘corn and cassava are planted (together) at the same time’.
- ❖ Some agricultural work is, just like building houses, cooperative. For instance, a group of households may plant one person’s field first, then move on to the next person’s. The one whose field is being worked (or house being built...) is responsible for feeding the workers.

- ❖ The traditional (and still current) way of banning people from eating fruit from a tree is to *tau horok*, while for more general bans, such as on trespassing, one can *tara bandu*. Both involve hanging something up on site (e.g. material, leaves, feathers, bones), and a curse on any who transgress the ban, such that, for instance, they would get sick.

Diálogu

Fila rai

Januário moris iha Austrália. Nia foin mai hela iha Dili fulan ida. Depois, nia baa halimar ho nia avoo sira iha foho.

Januário: **Avoo, bondia!**

Avoo: **Hai, foin mai ka?**

Januário: **Foin too hosi Dili avoo. Avoo mane iha nebee?**

Avoo: **O nia avoo mane oras hanesan nee nunka iha uma. Lokraik mak nia fila!**

Januário: **Avoo mane baa nebee?**

Avoo: **Baa toos, lere duut. Agora tempu atu prepara rai.**

Januário: **Lere duut halo saida? Nusaa la sunu deit?**

Avoo: **Tenki lere uluk lai. Maran tiha maka sunu. Sunu hotu tiha, fila.**

Januário: **Fila saida, avoo?**

Avoo: **Fila rai. Nunee ita bele kuda batar ho buat seluk tan.**

Januário: **Rai toos loos hanesan nee, fila ho saida?**

Avoo: **Fila ho enxada. Ema balu fila ho tratór. Fila hotu, husik hela too udan monu rai, depois kuda fini – batar ho fore. Bainhira fini nee moris ona, too fulan ida, ita tenki fokit batar duut.**

Januário: **Se kuda aifarina, oinsaa?**

Avoo: **Aifarina kain taa halo badak, depois mak kuda.**

Januário: **Mmm. Hau gosta haan aifarina.**

Januário was born in Australia. He has only stayed in Dili one month. Then he goes to visit his grandparents in the country.

Grandma, good morning!

Hey, have you just arrived?

I've just arrived from Dili, grandma. Where is grandpa?

Your grandfather is never at home at this time. He only returns in the afternoon!

Where did grandpa go?

He went to the gardens, to clear them. Now is the time for preparing the ground.

What do you do to clear the ground? Why not just burn off?

You have to clear it first. Only when (the cleared plants) are dry do you burn. After burning, you plough.

What do you turn, grandma?

You turn/plough the ground. So you can plant corn and other things.

When the ground is hard like this, what do you plough it with?

We plough with a hoe. Some people plough with a tractor. After ploughing, we leave it until the rains come, then plant seeds – corn and beans. When the seeds have sprouted, we wait a month, and then have to pull up the corn weeds.

If you plant cassava, how do you do that?

We chop its stalk into lengths, then plant them.

Yum, I like eating cassava.

Estrutura língua nian

1. Generic-specific compounds: ai teka

Many plant names compulsorily start with *ai* ‘plant’, many bird names with *manu* ‘bird’, and many fish names with *ikan* ‘fish’; e.g. *ai-dila* ‘papaya’, *manu radi* ‘duck’, and *ikan lele* ‘catfish’. There are other plant, bird and fish names which do not start with the generic noun; e.g. *au* ‘bamboo’, and *kakatua* ‘cockatoo’. In yet other names, the generic noun is optional; e.g. ‘dove, pigeon’ can be either *pombu* or *manu pombu*.

Sometimes you will see such compounds written as single words, sometimes as two separate words, and sometimes with a hyphen. This partly reflects the fact that some compounds (especially some such as *ai-dila* which start with *ai*) ‘feel’ to native speakers as if they are single words, while others (such as *manu pombu*) are easier to separate and ‘feel’ like two separate words.

Some nouns referring to people can similarly be prefaced with *ema*; for instance, ‘interpreter’ can be either *durbasa* or *ema durbasa*, and while ‘woman’ is usually *feto*, you will probably hear *ema feto* too.

Finally, disease names are sometimes optionally preceded by the generic word *moras*; e.g. ‘leprosy’ can be *lepra* or *moras lepra*, and ‘malaria’ can be *malaria* or *moras malaria*.

2. Plant part compounds: hudi tahan

Note the following names for parts of plants:

abut	root
been	sap, juice
fuan	fruit
funan	flower
huun	tree, base of tree
kulit	bark, peel
musan	seed
tahan	leaf
tarak	thorn

If you are talking about a part of a particular type of plant, the plant name comes first; e.g. *ai bubur tahan* ‘eucalyptus leaf’, *nuu been* ‘coconut juice’, *batar musan* ‘corn/maize seed’.

If, however, you are talking about leaves in general, or a thorn from an unidentified source, then you cannot, as in English, just say *tahan* ‘leaf’ or *tarak* ‘thorn’. Rather, precede the plant part with generic *ai*, hence *ai tahan* ‘leaf’, and *ai tarak* ‘thorn’. (The exception is *musan*; many people don’t accept **ai musan*.)

. Hau nia kamiza ohin naklees, tanba kona <u>sabraka tarak</u>.	My shirt tore, as it got caught on a citrus thorn.
. Ohin hau sama <u>ai tarak</u> ida, moras loos.	Earlier I stood on a thorn, and it really hurts.
. Hau la gosta duut nee, tanba iha <u>tarak</u> barak. ¹	I don’t like this grass/shrub, as it has lots of thorns.

Note that *huun* is also a pervasive traditional metaphor for ‘origin’; hence you can speak of seeking *problema nee nia huun* ‘the origins of this problem’, or knowing *ita nia huun* ‘our origins’. *Abut* is similar.

¹ Here you use *tarak* rather than *ai tarak* or *duut tarak*, since the plant it comes from has already been identified.

3. Categorisation

There are various ways of asking whether one entity is classed as a type of another.

- | | |
|------------------------------|---|
| . Tomati modo, laós aifuan. | Tomatoes are vegetables, not fruit. |
| . Tomati tama ba modo. | Tomatoes are classed as vegetables. |
| . Tomati inklui iha/ba modo. | Tomatoes are included in (the class of) vegetables. |

Here are some alternatives for talking about ‘kinds’ of things:

- | | |
|--|--|
| . Hudi nee, hudi <u>saida</u> ? Singapura ka, hudi fatuk? | What kind of banana is this? Is it ‘Singapore’ banana or ‘rock’ banana? |
| . Hudi ida nee oin seluk liu! Nee hudi <u>saida</u> ? | This banana is really different! What type is it? |
| . Imi kuda batar <u>oin</u> hira? | How many types of corn did you plant? |
| . Ami kuda batar <u>oin</u> rua: batar lais ho batar boot. | We planted two types of corn: ‘quick’ corn (a short type) and ‘big’ corn (a tall variety with large cobs). |
| . Iha Timor, iha koto <u>oi-oin</u> . | In Timor there are various types of <i>koto</i> bean. |

To emphasise that two categories *X* and *Y* are distinct (for instance to a foreigner who has gotten them confused!), you can use the construction “*X, X; Y Y*”, where there is rising intonation on the first “*X*” and “*Y*”, and falling intonation on the second.

- | | |
|---------------------------------|---|
| . <i>Etu, etu; foos, foos.</i> | <i>Etu</i> and <i>foos</i> are distinct. |
| . <i>Fore, fore; koto koto.</i> | <i>Fore</i> and <i>koto</i> are distinct. |

4. Same and different

‘Same’ is *hanesan*; ‘different’ is *oin seluk* or *la/laós hanesan*.

- | | |
|---|---|
| . Nia oan oin hanesan lo-loos nia apaa. | The child (lit. ‘child’s face’) looks exactly like his father. |
| . Sira nain rua, oin atu hanesan. | The two of them look almost the same. |
| . Lian portugés ho lian espanyól la hanesan. | Portuguese and Spanish aren’t the same. |
| . Uma nee agora oin seluk ona; la hanesan uluk. | This house has changed (lit. is now different; e.g. as it has been rehabilitated); it isn’t like it was before. |
| . Hau hakarak eduka hau nia oan oin seluk, laós hanesan uluk. | I want to train my children differently, not like (the way I was raised) in the past. |

A common alternative to saying ‘*A* and *B* are different’ is ‘*A oin seluk, B oin seluk.*’

- | | |
|--|---|
| . Los Palos oin seluk, Baucau oin seluk. | Los Palos and Baucau are different (in terms of countryside). |
| . Inglés, hakerek oin seluk, koalia oin seluk. | English is pronounced differently to how it is written. |
| . Imi nee koalia oin seluk, halo oin seluk. | You say one thing, but do another. |

47. Animál ho ikan (*Animals and fish*)

Objetivu

In this chapter you will learn to:

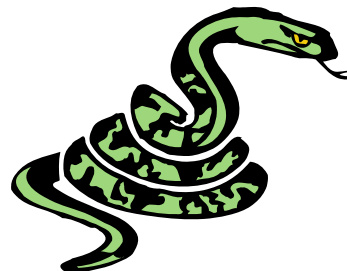
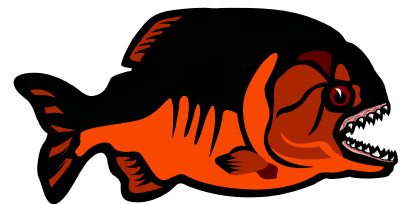
- Discuss the raising of animals, hunting and fishing
- Specify sex and age of animals
- Talk about giving something to be used, as in *foo etu ba nia haan*
- Specify 'both ... and', 'either ... or' and 'neither ... nor'
- Talk about allowing



Liafuan foun

Animals

animál	animal
asu	dog
bani	bee
bibi	goat
bibi malae	sheep
bibi rusa	deer
boek	prawn
busa	cat
fahi	pig
karau	buffalo; cattle
karau baka / vaka	cattle
karau susubeen	dairy cattle
karau Timor	buffalo
kuda	horse
lafaek	crocodile
laho	mouse, rat
lekirauk	monkey
lenuk	turtle
manu	chicken; bird
manu fuik	wild bird
meda	cuscus, possum
samea	snake
ular	crawling creatures, including worms, grubs, maggots



Other nouns

atan	slave, servant; herder
bero	canoe, small boat
dai	cast-net
dikur	horn
diman, dima	spear
ikun	tail
kilat	gun, spear-gun
lasu	trap; <i>Verb</i> trap



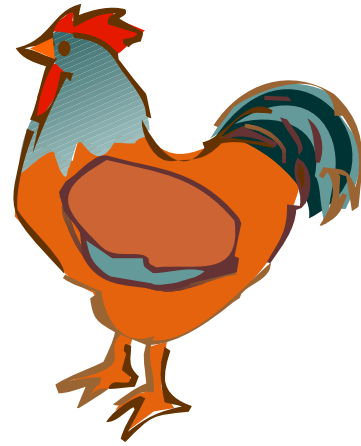
liras	wing
luhan	(animal) pen, enclosure, cage
manu luhan	bird cage
nere	scoop-net
rama	bow (to shoot an arrow)
redi	net; network
roo	boat

Transitive verbs and expressions

hakail ikan	fish with a fishing line
hakiak	raise (animal, child), adopt (child)
hana rama	shoot an arrow
hein	look after, guard
hein bibi	look after goats
hein manu	keep birds away (e.g. from a rice crop, or seed that is drying in the sun)
hein uma	keep house, stay at home to look after the house
husik	leave behind, abandon, allow, let
kapa	castrate
kasa	hunt
sulan	pen up (animals); cork up, put a stopper in (a bottle/hole)
suru boek	scoop up prawns (with a <i>nere</i> scoop-net)
tau matan (ba...)	look after, take care of
tau redi	put out a (fishing) net
tiru	shoot
tiru ikan	shoot fish (with a <i>kilat</i> spear-gun)
tuda bomba	throw a 'bomb' (to stun the fish)
tula	transport, carry (as a load); give a lift to (a person), place (on something)

Intransitive verbs/adjectives

fuik	wild
kabuk	pregnant (of animals)
maus	quiet, tame; domesticated
siak	savage

**Komentáriu kona ba liafuan foun**

- ❖ *Atan* on its own refers to a hereditary servant or slave. Following an animal name, it indicates 'herder'; e.g. *bibi atan* 'goat herder', *karau atan* 'buffalo herder'.
- ❖ *Bibi malae* 'sheep' in Timor tend to look a lot like *bibi* 'goat'. A distinguishing feature is the tail, which sticks up for goats and down for sheep.
- ❖ *Siak* describes a savage animal; e.g. a dog that bites, cock that fights, or horse that kicks. As a transitive verb, it means 'reprimand, scold, tell off'. A person who is *siak-teen* is a stern disciplinarian.

Diálogu

Hakiak fahi

Ian hosi Amérika koalia halimar ho Antonio kona ba tansaa hakiak fahi barak.

Ian: Hai, Antonio, ita halo saida iha nee?

Antonio: Ida nee mak hau nia servisu dadeer ho lokraik. Tenki tau matan ba fahi hirak nee.

Ian: Ita nia fahi barak loos – iha aman, iha inan, i balu sei kiik. Bainhira mak bele tunu ida ba ita haan?

Antonio: Aii Ian, tanba oan barak, balu boot ona maibee seidauk hetan servisu, entaun ami hakiak hodi selu oan sira nia eskola, hola sira nia farda, livru, kadernu.

Ian: Dala ruma oho ba haan ka lae?

Antonio: Sín. Hakiak fahi, laós atu ajuda ekonomia uma laran deit, maibee moos ba lia adat. Bainhira iha lia, la presiza atu baa sosa fahi, kaer deit lori baa ona.

Ian: Aa, buat hanesan nee iha Amérika la iha. Nusaa? Ida oan nebaa, foin kapa ka?

Antonio: Foin kapa. Moris halo fulan tolu ona, tenki kapa tia, atu nunee bele isin diak i boot lailais.

Ian: Ita nia fahi sira nee, loro-loron husik hela deit ka?

Antonio: Lae, lokraik-lokraik hanesan nee, bolu mai foo haan tia, depois sulan. Dadeer husik fali, para bele baa buka hahaan iha liur. Só fahi aman deit mak sulan loron-kalan. Se lae ema naok. Maibee se ita sulan fahi inan, nee susar atu kabuk.

Ian: Ohin ita dehan ita hakiak fahi laós deit atu ajuda uma laran, maibee bele uza moos hodi baa lia. Se hau kaben ho ema Timor karik, oinsaa? Ita bele ajuda hau ho fahi ida?

Ian from America is chatting with Antonio about why he raises lots of pigs.

Hi, Antonio, what are you doing here?

This is my work mornings and afternoons. I have to take care of these pigs.

You have lots of pigs – there are boars, sows, and some are still small. When can we roast one to eat?

Ah, Ian, because I have lots of children, some are already big but haven't yet got work, we raise (pigs) to pay for the children's education, to buy their uniforms, books, notebooks.

Do you sometimes kill one to eat?

Yes, we raise pigs not just to help with household economics, but also for *lia* (e.g. weddings, funerals, disputes...). When there is a *lia*, we don't have to go and buy pigs, we just take hold of one/some and bring it/them along.

Ah, there's nothing like that in America.

What's the case? Has that young one over there just been castrated?

Yes. When they are three months old, they must be castrated, so that they will be healthy and grow fast.

Do you just let your pigs wander free all the time?

No, in the afternoons like this, I/we call them in and feed them, then put them in the pen. In the morning I/we let them go again, so that they can look for food outside. It's only boars that are kept in the pen night and day. Otherwise people will steal them. But if we keep females in the pen, it's hard to get them pregnant.

Just now you said that you raise pigs not just to help the household, but also to take to *lia*. If I were to marry a Timorese, how about it? Could you help me with a pig?

Antonio: **Bele. Nusaa mak la bele? Maibee se ita kaben ho hau nia feton, ita mak tenki foo karau mai hau! Depois mak hau foo fali fahi ida ba ita.**

Ian hamnasa loos, tanba nia dehan karau karu liu fahi.

I could. Why not? But if you were to marry my sister, you'd have to give me buffalo! Then I'd give you a pig in return.

Ian has a good laugh, because he says buffalo are worth more than pigs.

Kostumi

- ❖ Buffalo and pigs play very important roles in clan relationships; for instance, for weddings in most East Timorese cultures, the man's family gives buffalo to the woman's family, and her family in turn gives pigs. The *barlaki* 'bride-price' in Los Palos used to be as high as 70 buffalo. Exchanges of buffalo and pigs also take place at funerals.
- ❖ Buffalo are traditionally used for puddling and ploughing rice fields; either by a group of buffalo being walked around and around the paddy (*halai natar*), or by pulling a plough. The majority of large livestock were killed or stolen from East Timor during the rampage of September 1999, leading to a serious shortfall in ploughing power, and an increased demand for tractors.
- ❖ The age of buffalo is specified by the number of young which its mother has since borne; e.g. *Karau nee alin rua* 'This buffalo has two younger siblings.'
- ❖ Crocodiles are *lulik* 'sacred' to all East Timorese, and are not eaten. They are prominent in certain origin myths, and there are many beliefs associated with them.
- ❖ There are also many stories associated with cats; for instance, try asking what you should do if you ever run over one, or what would happen if a cat jumped over a corpse.
- ❖ Dogs are used for hunting, and to *hein uma* 'look after the house'. Indonesians introduced dog-meat restaurants, which are labelled 'RW'.

Estrutura língua nian

1. Sex and age of animals: aman, inan, oan

Terms for male, female and young of animals are formed by placing *aman*, *inan* and *oan* respectively after the animal name. For instance:

kuda aman	stallion
kuda inan	mare
kuda oan	foal
manu aman	rooster
manu inan	hen
manu oan	chick; penis

For plants, *oan* is placed after the plant name to indicate 'seedling'.

ai oan	seedling
hare oan	rice seedling

2. Giving something to use: *foo ba ... haan*

Note the following examples:

- | | |
|--|---|
| . Nia <u>foo</u> ropa foun <u>ba</u> labarik <u>hatais</u> . | She gave the child new clothes to wear (and the child wore them). |
| . Tiu ohin <u>foo</u> tua kopu ida <u>mai</u> hau <u>hemu</u> . | Uncle gave me a glass of palm wine to drink (and I drank it). |
| . Atino <u>foo</u> nia uma <u>ba</u> ema Brazil <u>aluga</u> . | Atino rents out his house to Brazilians. |
| . Deut hudi nee halo dodok tia, mak foin <u>foo ba</u> bebee <u>haan</u> . | Mash the banana finely before giving it to the baby to eat. |

In sentences with this construction, a giver gives something to a recipient, and the recipient uses it for a specified purpose. So, *hau foo bee ba nia hemu* not only means that I gave him water with the intention that he drink it, but also indicates (or at least strongly implies) that the recipient actually drank that water.

3. *moos... moos...: both A and B, either A or B*

If something is true (or false) of two separate entities, this can be expressed by two parallel clauses, each of which includes *moos*. In English this may be translated as ‘both A and B’, ‘either A or B’, or ‘neither A nor B’ depending on context.

- | | |
|---|--|
| . Ema UDT <u>moos</u> nia oho, Fretilin <u>moos</u> nia oho. | He killed both UDT and Fretilin people. |
| . Ita baa aban <u>moos</u> bele, bainrua <u>moos</u> bele. | We can go either tomorrow or the day after tomorrow. |
| . Agora osan <u>moos</u> la iha, servisu <u>moos</u> la iha. | Now we have neither money nor work. |
| . Nia oan kiak, aman <u>moos</u> la iha, inan <u>moos</u> la iha. | She’s an orphan, having neither mother nor father. |

4. *Allowing: husik, hataan, foo*

Husik has a range of meanings. To *husik* someone, something or somewhere, means to leave, leave behind, abandon, let go, or release.

- | | |
|---|--|
| . Nia <u>husik</u> nia rain hodi baa estuda iha Portugal. | He left his own country to go and study in Portugal. |
| . Nia <u>husik</u> nia oan sira iha avoo, depois baa eskola iha Jawa. | She left her children with their grandmother, then went and studied in Java. |

Husik hela means ‘leave behind, abandon’.

- | | |
|---|--|
| . Sira halai, <u>husik hela</u> sira nia sasaan hotu. | They ran away, leaving all their possessions behind. |
| . La bele <u>husik hela</u> labarik isin manas nee. | You can’t leave this sick child (alone). |

If you *husik* someone or something do something, it means you let, leave, allow, or permit them to do it.

- | | |
|--|---|
| . Keta <u>husik</u> ema barak tama iha sala votasaun. | Don’t allow many people to enter the voting room. |
| . Sira <u>husik</u> bibi sira nee haan hela duut iha uma oin. | They let the goats eat the grass in front of the house. |
| . La bele <u>husik</u> bee nalihun besik uma, tanba bele hakiak susuk. | Don’t leave standing water near the house, because it can breed mosquitoes. |

The expression *Husik baa!* means ‘Leave it be!’

Hataan and *foo* are sometimes used to mean ‘allow’.

. **Horiseik hau hakarak baa halimar iha tasi
ibun, maibee inan-aman la hataan/foo.**

. **Governu la hataan atu ami uza uma nee.**

. **Milísia la foo ami sai hosi uma.**

Yesterday I wanted to go and relax at the beach, but my parents didn’t let me.

The government doesn’t agree to us using this house.

The militia didn’t let us leave the house.

More formal options for expressing the giving of permission are *autoriza* ‘authorise’, *foo autorizasaun* ‘give authorisation’ and *foo lisensa* ‘permit’.



48. Númeru ho lian português (*Numbers in Portuguese*)

Objetivu

In this chapter you will learn to:

- Use Portuguese numbers
- Recognise gender and number agreement in Portuguese
- Specify date, time and price in Portuguese



Liafuan foun

Portuguese numbers

zero	0
ún	1
dois	2
trés	3
kuatru	4
sinku	5
seis	6
seti	7
oitu	8
novi	9
dés	10
onzi	11
dozi	12
trezi	13
katorzi	14
kinzi	15
dezaseis	16
dezaseti	17
dezoitu	18
dezanovi	19
vinti	20
trinta	30
kuarenta	40
sinkuenta	50
sesenta	60
setenta	70
oitenta	80
noventa	90

sein	100
duzentus	200
trezentus	300
kuatrusentus	400
kinyentus	500
seisentus	600
setisentus	700
oitusentus	800
novisentus	900
míl	1000
dois míl	2000
un milyaun	1,000,000
dois milyoens	2,000,000
un bilyaun	1,000,000,000
dois bilyoens	2,000,000,000

Portuguese loans

anu (-s)	year (-s)
ora (-s)	hour (-s)
dolar (-es)	dollar (-s)
kuartu	quarter
meia	half (feminine)
sentavu (-s)	cent (-s)

Estrutura língua nian

1. Portuguese numbers

Sentu ‘hundred’ and *milyaun* ‘million’ have plural forms *sentus* and *milyoens*. *Mil* ‘thousand’ has no separate plural.

Sein is ‘one hundred’. When there are following tens or units, or there are multiple hundreds, use *sentu* (e.g. *sentu i ún* ‘101’, *trézentus* ‘300’).

I ‘and’ is used as a linker, as in the following examples:

oitenta i três	83
sentu i dois	102
sentu i vinti	120
míl novisentus setenta i sinku	1975
míl novisentus noventa i novi	1999
dois míl i três	2003
dois míl trezentus kuarenta i oitu	2348

2. Quantity

In Portuguese, the number comes before the noun it modifies. In Tetun, Portuguese numbers only modify Portuguese nouns; they then follow the Portuguese order, with the number preceding the noun. When the quantity is greater than one, the Portuguese noun occurs in the plural form.

ún anu	one year
vinti i kuatru anus	24 years
dois milyaun dolares Amérika	two million American dollars
kuatru oras	four hours OR four o'clock

3. Portuguese gender and number agreement

In Portuguese, all nouns are either ‘masculine’ or ‘feminine’. As is usual in systems of grammatical gender, you often can’t guess which gender a noun is – it just has to be learned by heart. However, as a rule of thumb, most nouns that refer to males or that end in ‘o’ are classed as masculine, while those that refer to females or end in ‘a’ are feminine.

Adjectives mostly have separate masculine and feminine forms, with the masculine often ending in ‘o’ (pronounced ‘u’) and the feminine in ‘a’. When an adjective modifies a noun, it must agree with the gender of the noun as well as with its number. So, for instance, ‘prime minister’ is masculine *primeiru ministru* if it refers to a man, but feminine *primeira ministra* if it refers to a woman.

In Tetun, for most speakers, adjectives only agree with the noun if the adjective-noun pair is borrowed as a single expression. Here are some examples. Note that some adjectives precede the noun while others follow it.

primeiru anu	(masculine singular -u)	first year
primeira klase	(feminine singular -a)	first class (of Portuguese primary school)
Estadus Unidos	(masculine plural -us)	United States
forsas armadas	(feminine plural -as)	armed forces

4. Time

There are two Portuguese numbers which have a separate masculine and feminine form: *ún* ‘one’ has a feminine form *uma* which must be used with feminine nouns, and *dois* ‘two’ has the feminine form *duas*. The relevance of this for Tetun is that the noun for ‘o’clock’ is feminine, hence ‘one o’clock’ is *uma ora* (using the singular feminine form), and ‘two o’clock’ is *duas oras* (where *oras* is plural).¹

uma ora	1:00
uma i meia	1:30
duas oras	2:00
trés oras	3:00
trés un quartu	3:15
trés i kinzi	3:15
trés i meia	3:30
(falta) un quartu para oitu	7:45
(falta) sinku (minutu) para seis	5:55

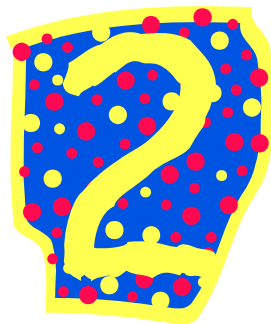
Note that *tréz oras* means ‘three o’clock’, while Tetun *oras tolu* means ‘three hours’.

5. Date

If you ask *Ohin dia hira?* ‘What date is it today?’, the answer will almost invariably be given in Portuguese. As in Tetun, say the date first (preceded by *dia* ‘day’), then the month (preceded by *de* ‘of’), and then the year.

Ohin dia ún.	Today is the 1 st .
Ohin dia dés de Maiu.	Today is the 10 th of May.
Ohin dia trinta i ún de Outubru, dois míl i dois.	Today is the 31 st of October, 2002.

Note that *dia ún* means ‘day one’, while *ún dia* means ‘one day’.



¹ Final ‘s’ in Portuguese loans is pronounced as ‘z’ when it occurs between vowels; hence *duas oras* is pronounced ‘duaz oras’.

Cognate nouns and adjectives ending in -i

The following words all end in ‘e’ in Portuguese, but in Tetun people write them variously with final ‘e’ or ‘i’. The variation in spelling reflects the pronunciation: the final vowel is more like Tetun ‘i’ than ‘e’ in most words, but not as clear a vowel. (There are however some exceptions for which the pronunciation is clearly ‘e’, such as *sempre*, *konyese* and *milagre* ‘miracle’.)

<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian cognate</u>
<i><u>Nouns</u></i>		
filmi	film	filem
klienti	client	
krimi	crime	
limiti	limit	
partisipanti	participant	partisipan
pasaporti	passport	paspor
prezidenti	president	presiden
restoranti	restaurant	restoran
rezidenti	resident	
tanki	tank	tangki
<i><u>Adjectives</u></i>		
importanti	important	
inosenti	innocent	
permanenti	permanent	permanen
protestanti	protestant	protestan
transparenti	transparent	transparan

A noun which can easily be misunderstood by English speakers is *parenti*, which means ‘relative, relation, extended family member’, not ‘parent’.

49. Joga bola (*Sport*)



Objetivu

In this chapter you will learn to:

- Discuss sport
- Talk about opposing, and acting ‘against’ others
- Reply in less positive ways when people ask how you are
- Repeat verbs to indicate that an activity is intense or long-lasting
- Use *nee nee*, and *mesak ... deit* ‘all’

Liafuan foun

Nouns

árbitu	referee
wasit (I)	referee
jogadór	footballer, sports player, gambler
treinadór	trainer, coach
pelatih (I)	trainer, coach
kapitaun (P)	captain
kapten (I)	captain
avansadu	forward
defeza	back
guardaredi	goalkeeper
ekipa (P)	team
tim (I)	team
kartu merah (I)	red card
kartu kuning (I)	yellow card
klubu (P)	club
klub (I)	club
estádium	stadium
jogu	match, game (esp. sport)
parte (P)	half (in soccer)
babak (I)	half (in soccer); round
kampu	field
baliza	goal (posts etc.); goalkeeper
golu	goal
falta	foul (in soccer)
basket	basketball
tenis	tennis
tenis meza	table tennis
bulu tangkis (I)	badminton
manu fulun	badminton shuttlecock
voli (I)	volleyball
motokrós (I)	motor-cross
apitu	whistle



Transitive verbs and expressions

asisti	watch (game, film, wedding...)
baku bola	hit a ball; bounce a ball
baku manu fulun	play badminton
halo falta	commit a foul
hatama golu	shoot a goal
huu	blow
huu apitu	blow a whistle
joga	play (a particular game: football, cards, ...); gamble
joga bola	play a ball game
joga foer	play dirty, cheat (slang)
joga tenis/voli	play tennis/volleyball
kabesa	head (a soccer ball)
kontra	oppose, transgress, against
nonton (I)	watch (a sports game, TV, ...)
soe	throw, discard, cast (a net)
tebe	kick
tebe bola	play football; kick a ball
tuda	pelt, throw something at
xuta	kick (a ball; mainly in soccer)

Intransitive verbs/adjectives

empata	draw, tie (in competition)
naksalak, naksala	sprained, dislocated (joint)
pintas	hog the ball

Other

moos	clearly
mo-moos	clearly
nee bee	so

Komentáriu kona ba liafuan foun

- ❖ *Kampu* is ‘field’ in a broad sense. It includes sports grounds; e.g. *kampu futeból* ‘football field’, *kampu tenis* ‘tennis court’, *kampu basket* ‘basketball court’. Outside of sport there is *kampu aviasaun* ‘airfield’, *kampu refujiadu* ‘refugee camp’, and *kampu internasionál* ‘the international arena’. It is also used of ‘the field’ as opposed to ‘the office’; e.g. *Ita tenki tuun ba kampu hodi haree situausaun iha nebaa oinsaa* ‘We must go out to the field to see what the situation is like.’ The Indonesian term for *kampu* is *lapangan*.
- ❖ ‘Throw’ can be expressed by generic *soe*, or by *tuda* ‘throw (directly at someone/something)’. ‘Catch’ can be expressed by *kaer* or *simu*.
- ❖ *Tuda* means to throw something (a ball, stones, ...) at; e.g. *tuda ema nia uma (ho fatuk)* ‘pelt someone’s house (with stones...)’, *tuda fatuk ba janela* ‘throw stones at a window’.
- ❖ *Moos* ‘clearly’: e.g. *rona la moos* ‘don’t hear well (e.g. due to a hearing impediment or background noise)’, *koalia la moos* ‘speak unclearly (e.g. due to a speech impediment or presenting information in an unclear way)’, *koalia tetun moos loos* ‘speak Tetun fluently’.

Diálogu

Nonton tebe bola

Manuel ho Rui baa nonton tebe bola iha estádiun Dili.

Manuel: Klubu nebee mak joga ohin?

Rui: Se la sala, klubu Kakusan hasoru FC. Porto Taibesse.

Manuel: Hau rona klubu FC. Porto Taibesse nia guardaredi ain naksalak. See mak atu troka nia?

Rui: João Martins mak nee ka, Alfonso Pinto mak nee ka, la hatene loos.

Manuel: Klubu rua nee, ida nebee mak sei manaan?

Rui: Klubu rua nee mesak diak deit. Dala ruma bele empata karik.

Manuel: Ah, wasit huu apitu ona. Babak primeiru komesa agora.

Rui: Wasit nee José nafatin?

Manuel: Sín. Semana liu baa hau haree jogadór ida xuta nia, tanba nia hasai kartu merah.

Rui: Loos. Hau moos haree. Nia simu ona kartu kuning dala rua, depois tebe tan jogadór ida nia ain mo-moos loos. Nee bee, nia tenki sai hosi kampu.

Manuel and Rui go to watch soccer in the Dili stadium.

Which clubs are playing today?

If I'm not mistaken, Kakusan club is playing against FC. Porto Taibesse.

I heard that FC. Porto Taibesse's goalkeeper has a sprained ankle. Who will replace him?

João Martins, or Alfonso Pinto, or someone like that – I don't really know.

Of these two clubs, which will win?

Both clubs are good. It could be a draw.

Oh, the referee has blown the whistle. The first half is starting.

Is the referee still José?

Yes. Last week I saw a player kick him, because he gave out a red card.

True. I saw it too. He had already received a yellow card twice, then he very clearly kicked another player's leg. So, he had to leave the field.

Estrutura língua nian

1. hasoru, kontra 'against'

Kontra means 'oppose, transgress'.¹ As a verb on its own, *hasoru* primarily means 'meet', although it can be used for 'oppose' when the context makes it clear.

. Organizasaun nee sempre kontra governu.

This organisation always opposes the government.

. Polísia kaer nia tanba nia kontra lei imigrasaun nian.

The police arrested him because he broke the immigration law.

. Labarik nee kontra beibeik nia aman.

This child always talks back at / disobeys his father.

. Ohin Brazil kontra/hasoru Impettu iha estádiun Dili.

Today Brazil (played) against Impettu in the Dili stadium.

¹ In Portuguese, *contra* is a preposition; however in Tetun it is used as a verb.

Both can also be used after another verb, where they are translatable as ‘against’.

- | | |
|--|--|
| <ul style="list-style-type: none"> . Estudante sira horiseik halo demonstrasi <u>kontra/hasoru</u> regulamentu foun nee. . Ami halo funu <u>kontra/hasoru</u> inimigu durante tinan rua-nulu resin haat. . Katuas Antonio sempre koalia <u>kontra</u> amu lulik. | <p>The students yesterday carried out a demonstration against this new regulation.</p> <p>We fought against the enemy for twenty four years.</p> <p>Mr Antonio always speaks against the priest (contradicting what he says, not necessarily to his face).</p> |
|--|--|

2. How are you? – Not too good!

Here are some ‘less than happy’ responses to the ubiquitous *Diak ka lae?*

- | | |
|---|---|
| <ul style="list-style-type: none"> . Aat mak barak! . Diak hanesan ferik sira nian. . Diak tuir ema idadi nian. . Diak tuir ami servisu la iha. . Hanesan baibain. . Kala diak mak ita hasoru malu nee. | <p>Mostly bad!</p> <p>Not too bad for an old lady.</p> <p>Not too bad for an oldie.</p> <p>Not too bad for us unemployed people.</p> <p>Like usual.</p> <p>It’s only because I’m OK that we can meet like this.</p> |
|---|---|

3. Repeating a verb

In colloquial speech (but never in writing), a verb is sometimes repeated to indicate that the activity is intense and/or long-lasting.

- | | |
|--|--|
| <ul style="list-style-type: none"> . Loro-loron koalia koalia, la halo buat ida. . Ami hanorin hanorin, mais sira la rona. | <p>Every day they just talk and talk, and never do anything.</p> <p>We teach/discipline them over and over, but they don’t obey.</p> |
|--|--|

The following examples, also restricted to speaking, uses a different type of repetition, again of a single verb. Ask a Timorese to show you the usual intonation pattern.

- | | |
|---|---|
| <ul style="list-style-type: none"> . Kompriende, kompriende, mais koalia laduun moos. . Hatene, hatene, maibee hau la bele dehan sai. . Bele, bele, maibee keta halo lakon! | <p>Sure I understand (Portuguese), but I don’t speak it well.</p> <p>Sure I know, but I’m not allowed to tell you.</p> <p>Sure you can (borrow this book), but don’t lose it!</p> |
|---|---|

4. nee nee

In spoken not-overly-formal Tetun, you sometimes get a sequence of *nee nee* at the end of a phrase when it functions as a sentence-initial topic.

- | | |
|--|---|
| <ul style="list-style-type: none"> . Iha Tasi Tolu <u>nee nee</u>, ema la bele hariis, tanba tasi nee lulik. . Hau hakarak eduka hau nia oan, oin seluk. Tanba labarik <u>nee nee</u>, nakar. . Antonio, kuandu lanu hanesan <u>nee nee</u>, kuidadu! La bele book! . Uluk, fatin ida <u>nee nee</u>, ami nia halimar fatin. | <p>Here in Tasi Tolu, people can’t bathe, as it taboo.</p> <p>I want to train my child differently. Because the kid is naughty.</p> <p>Antonio, when he’s drunk like this, be careful! Don’t interfere!</p> <p>In the old days, this place was where we played.</p> |
|--|---|

5. mesak ... deit 'all ...'

Mesak ... deit means that (allowing for exaggeration!) you are claiming this description to be true for everyone or everything you are talking about.

- | | |
|--|--|
| . Ami iha nebaa, nain rua nulu; ami <u>mesak</u> Timor oan <u>deit</u> . | Over there, there were twenty of us. We were all Timorese. |
| . Nia oan sira <u>mesak</u> oin kapaas <u>deit</u> . | Her children are all beautiful. |
| . Senyora nee faan ropa <u>mesak</u> karun <u>deit</u> . | This lady sells only expensive clothes. |

Cognate adverbs ending in -mente

Adverbs such as the following are rarely used in conversation, but are used in the press.

<u>Portuguese loan</u>	<u>English</u>
diretamente	directly
indiretamente	indirectly
geralmente	generally
normalmente	normally
oficialmente	officially
provisoriamente	provisionally

50. Fín de semana (*Weekends*)

In this chapter you will learn to:

- Talk about non-sport recreation options, including music, cards, and gambling
- Use clauses with subject–object–verb order, such as *hau kafee la hemu* ‘I am not a coffee drinker’
- Express uniqueness with *só*
- Express ‘truly’ in colloquial ways
- Use *kan* ‘after all’

Liafuan foun

Music and drama: nouns

ben (I)	(music) band
artista (P)	actor, singer, dancer
artis (I)	actor, singer, dancer
kantór	singer
filmi	film
bintang filem (I)	film star
drama	play, drama
babadook	traditional drum
viola	guitar

Music and drama: verbs

hasai filmi	make a film; show a film
kanta	sing
toka	play (music)
toka viola	play the guitar

Cards: nouns

karta	(playing) card
kartu (I)	(playing) card

Cards: verbs

joga karta	play cards
taa karta	shuffle the deck
koa karta	cut the deck
fahe karta	deal cards
haree karta	look at one’s cards
dada karta	pick up a card (from the pile)
Hau nia karta moris.	I’m on a winning streak.
Hau nia karta mate liu.	I’m on a losing streak.
haan	beat; e.g. aas haan liurai an ace beats a king

Other: nouns

kurukuru	dice; a certain dice game
catur (I)	chess; halimar/joga catur play chess
boneka	doll, teddy bear, stuffed toy
brinkedus	toy

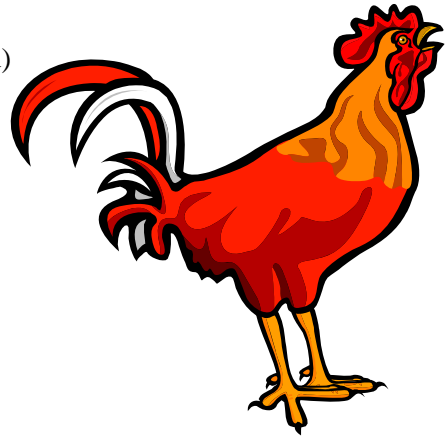


Other: verbs

fasi matan	window shopping, people watching
haan	take (e.g. a chess piece off the board)
taru	gamble
halai taru	race
futu manu	have a cockfight
soran manu	incite fighting cocks to fight
hariis tasi	have a swim, play in the sea
nani	swim (laps, to somewhere)
luku	dive, snorkel

Other

kan (I)	after all
só	only, except



Kostumi

- ❖ Cock-fighting is one of several arenas for gambling. In some circles bets can be very high (even up to \$1000 on a single fight). Bets are arranged privately between the owners of the fighting cocks as well as amongst the punters.

Diálogu

Joga karta

Sábadu kalan Amanu ho nia kolega Sertorio tuur halimar iha nia uma.

Amanu: **Sertorio, mai iha joga karta.**

Sertorio: **Diak, ita joga foker deit. Ita bolu tan Edi ho Lucas.**

Sertorio baa bolu Edi ho Lucas, depois mai, sira joga hamutuk.

Edi: **Agora hau mak taa karta. Amanu, o koa.**

Lucas: **Ei! Fahe lalais ona mai!**

Amanu: **Ou! Hau nia karta moris loos!**

Edi: **Ei pá! Hau nian mate liu.**

Sertorio: **Orsida see mak lakon, nia mak taa karta fali.**

On Saturday evening, Amanu and his friend Sertorio are relaxing at his house.

Sertorio, let's play cards.

OK, we'll play *foker*. We'll invite Edi and Lucas as well.

Sertorio goes and calls Edi and Lucas.

They come, and play cards together.

Now I'll shuffle the cards. Amanu, you cut the deck.

Hey, hurry up and deal!

Oh, my cards are great!

Good grief! Mine are terrible.

Whoever loses can shuffle next time.

Estrutura língua nian

1. Subject–object–verb

Sometimes in Tetun an object or complement can be placed before the verb. This is found only in informal speech, and the object or complement nearly always consists of just one or two words. Such clauses are usually negative, or contradict an earlier claim, or contrast what one person does with what other people do. The objects and complements are underlined.

- | | |
|---|--|
| . Hau <u>kafee</u> la hemu. | I am not a coffee-drinker. |
| . Ami <u>paun</u> la haan, <u>keiju</u> moos la haan. | We aren't bread-eaters or cheese-eaters. |

Most verbs can't follow their complement, but *hatene* can.

- | | |
|---|--|
| . Ami <u>hakerek</u> la hatene, <u>lee</u> la hatene. | We don't know how to read or write. |
| . Nia <u>koalia</u> la hatene. | He hasn't learned to speak. OR He is mute. OR He doesn't know how to speak politely. |
| . Labarik sira iha Dili <u>sae kuda</u> la hatene. | Kids in Dili don't know how to ride a horse. |

Similarly, *la bele* can follow its complement. Here it nearly always indicates inability, or at least inability to do something well. In contrast, when *la bele* precedes the verb, it can indicate either inability or lack of permission.

- | | |
|--|---|
| . Hau lao ikus liu, tanba hau <u>lao</u> la bele. | I walk last, as I don't walk well. |
| . Nia la bele <u>lao</u> . | He cannot walk. OR He is not allowed to walk. |
| . Agora hakarak sosa uma moos, <u>sosa</u> la bele ona. | Now even if we wanted to buy a house, we wouldn't be able to any more. |
| . José lakohi atu ema hatene katak nia iha fatin nee. Maibe nia <u>subar-an</u> la bele. | José didn't want anyone to know that he was in that place. But he was unable to hide. |

2. só, só X deit mak: expressing uniqueness

You have already learned to use *mak* to express uniqueness:

- | | |
|--|---|
| . Virgilio <u>mak</u> guardaredi. | It is Virgilio (not anyone else) who is the goalkeeper. |
| . Abilio <u>mak</u> hatama golu barak liu. | It is Abilio who has kicked the most goals. |

Uniqueness can be stressed using a preceding *só*, or by *só ... deit mak...*

- | | |
|---|---|
| . Iha ema balu hanoin katak hola malu nee <u>só</u> para hodi hetan oan deit. | There are some people who think that having intercourse is only for the purpose of getting children. |
| . Ita la hois kuda! <u>Só</u> karau deit. | We didn't milk horses! Only cattle. |
| . Ami hotu-hotu baa tasi ibun. <u>Só</u> Bete deit <u>mak</u> hela. | We all went to the beach. Only Bete stayed behind. |
| . <u>Só</u> Benjamim Martins nia pozisaun deit <u>mak</u> ita la hatene. | (We know what everyone thinks on this issue.) It is only Benjamim Martins' position that we don't know. |

3. Really truly

Some colloquial ways of saying ‘really truly’:

- . Fatin nee furak ida be furak tebes.
- . Nia hirus ida be hirus la halimar.
- . Nia siak ida be siak ahi haan rai.

- . Nia hirus aat liu!
- . Iha Dili, manas fuik!

That mountain is truly beautiful.
He was furious!
He was furious! (**siak ahi haan rai** is a single expression)
He was furious!
In Dili, it’s really hot!

4. kan ‘after all’

Another term only used in colloquial speech (and only by some people) is *kan*, from Indonesian. It means something like ‘after all’. It usually comes after the subject.

- . Sira nee lakohi halo servisu, hakarak manda ema deit. Sira nia avoo nee kan uluk liurai.
- . Hau tenki fila agora, tanba ohin dadeer kan hau hatete tia ona.
- . Ami kala-kalan buka ikan. Tanba agora nee kan, buka osan araska.

They don’t want to work, and just like ordering people about. After all their grandfather was a *liurai*.
I must go home now, because after all this morning I said I would.
We go fishing every night. Because after all, it’s really hard to earn money these days.

51. Funu (*War*)

Objetivu

In this chapter you will learn to:

- Better understand stories about the Indonesian occupation, and about war
- Use a range of idioms involving *malu* ‘each other’
- Use transitive-intransitive verb sequences like *baku mate* ‘beat to death’
- Use *finji* ‘pretend’

Liafuan foun

Nouns: weapons and transport

aviaun	aeroplane
bom (I)	bomb
bomba	bomb; pump
elikópteru (P)	helicopter
helikopter (I)	helicopter
granada	grenade, (military) shell
kilat musan	bullet
kroat sira	weapons
minas	landmine
pistola (P)	pistol
pistol (I)	pistol
punyál	bayonet, dagger
rakitan (I)	home-made traditional gun
roo ahi	ship
tanki de gera	tank (military)



Nouns: players

ABRI	Indonesian armed forces (including army and police)
asuwain	national hero
brimob (I)	mobile brigade (within the Indonesian police)
buihuu	female Timorese informer to the Indonesians, spy
CNRT [sé én ér té]	National Council of Timorese Resistance (<i>Concelho Nacional de Resistência Timorenses</i>)
eskolta	bodyguard; escort
espiaun	spy
estafeta	courier, messenger (for the resistance movement)
Falintil	the armed forces of East Timor's resistance movement during the Indonesian occupation (<i>Forças Armadas para Libertação Nacional de Timór-Leste</i>)
F-FDTL [éf éf dé té eli]	East Timor Defence Forces (post independence)
forsa defeza (P)	armed forces
militár	soldier
hansip	Indonesian civilian defence
inimigu	enemy
intel (I)	intelligence agent, spy (mainly for Indonesia)
mauhuu	male Timorese informer to the Indonesians, spy

milísia	militia
milisi (I)	militia
parakedista	paratrooper, parachutist
responsavel	person in charge
tentara (I)	Indonesian army, Indonesian soldier
TNI [té én í]	Indonesian army
tropa	army, soldier
UNAMET	United Nations Assistance Mission to East Timor (the UN body which oversaw the 1999 referendum)
UNTAET	United Nations Transitional Authority in East Timor (the UN body which oversaw the transition to independence)



Nouns: other

bandeira	flag; hasae bandeira raise the flag
boatus	rumour
lia anin	rumour
isu-isu (I)	rumour
dame	peace, reconciliation
diviza	rank
pangkat (I)	rank
embuskada	ambush; halo embuskada conduct an ambush
funu	war
golpe	civil war
integrasaun (P)	integration (with Indonesia)
integrasi (I)	integration (with Indonesia)
klandestina	clandestine operations
komandante	commander (military)
konsulta populár	the referendum on independence versus autonomy on 30 August 1999
liberdade	freedom, liberty
luta	struggle (for a worthy goal), fight; <i>Verb</i> struggle
merdeka (I)	independence, freedom
novidade	news, piece of news
pos (I)	post (military/police)
primeira gera mundiál (P)	world war one
perang dunia pertama (I)	world war one
segunda gera mundiál (P)	world war two
perang dunia kedua (I)	world war two
propaganda	propaganda; halo propaganda carry out propaganda
referendum	referendum
rejaun	region (the clandestine movement was divided into 4 regions)
zona	zone (within a region)

Transitive verbs and expressions

ahi haan	burns down
deskonfia	suspect, distrust
duni	chase
hadau	snatch, grab, seize
hanehan	press; oppress
hatauk	frighten
kaer kilat	armed, gun-carrying
kaer rasik kuda talin	hold the reins oneself (be independent)
kesar	report (about someone's faults to an authority), tell on

konfia	trust
kontrola	check
obriga	compel, try to force
rende	surrender
subar	hide
tu-tuir	constantly check on
tuu	poke, pierce a hole in; vote by piercing a hole in the ballot paper
ukun	rule, govern

Intransitive verbs/adjectives

aman (I)	safe
araska	hard to get
independenti	independent
kroat	sharp (edge)
lori lia	spread gossip
manas	politically hot
mate mohu	die out
militár	military
perigozu	dangerous
pro-kemerdekaan (I)	pro-independence
pro-kém (I)	pro-independence
pro-integrasi (I)	pro-integration

Other

dezde	since (time)
momentu	when, at the moment when
naran katak	on condition that, provided that

Indonesian police

Level	Institution	Chief at this level
Suku		Bimpolda
Subdistritu	Polsek	Kapolsek
Distritu	Polres	Kapolres
Provínsia	Polda	Kapolda
Nasionál	Polri	Kapolri

Indonesian military

Level	Institution	Chief at this level
Suku		Babinsa
Subdistritu	Koramil	Danramil
Distritu	Kodim	Dandim
Propinsia	Korem	Danrem

Komentáriu kona ba liafuan foun

❖ *Araska*: e.g.

- *Agora nee, buka osan araska.* ‘These days it is hard to earn money.’

- *Ita buka servisu, araska uitoan, tanba la hatene inglés.* ‘It’s rather hard to get work, as we don’t know English.’
- *Ita baa Same agora, araska, tanba dalan kotu.* ‘It’s hard to get to Same at present, as the road is cut.’
- ❖ *Ahi haan* nearly always follows the object: *Uma nee ahi haan* ‘This house was burned down.’ This reflects the fact that the speaker is more interested in what is burned than in the fire.
- ❖ *Obriga* ‘compel’ does not necessarily indicate that the attempt to force someone to do something was successful. Hence it is possible to say: *Hau halai hosi uma, tanba apaa ho amaa obriga hau tenki kaben ho Antonio.* ‘I ran away from home because my father and mother tried to force me to marry Antonio.’
- ❖ *Dezde* ‘since’:
 - *Dezde hau sei kiik, ami hela iha Dili.* ‘We have lived in Dili since I was young.’
 - *Nia servisu iha Baucau dezde fulan Outubru.* ‘He has been working in Baucau since October.’
- ❖ *Momentu* is a noun meaning ‘moment’. It is mainly used in educated speech, in constructions like (*Iha*) *momentu nee* ‘at that time’. It is also extended to mean ‘while, at the moment when’.
 - *Iha momentu nebaa, ami fiar katak loron ida Timor sei ukun-an.* ‘At that time we believed that one day Timor would be independent.’
 - *Momentu sira haan hela, feto ida tama ba hasoru Marco.* ‘As they were eating, a woman came in to see Marco.’
 - *Momentu militár sira kaer Acito, nia kolega sira hotu-hotu halai.* ‘When the soldiers caught/arrested Acito, all his friends ran away.’
- ❖ *Naran katak* ‘provided that, so long as, on condition that’:
 - *Hau la haree hau nia oan nia oin, la buat ida, naran katak bele rona nia lian.* ‘If I don’t see my child, that’s OK, so long as I can hear her voice (e.g. over the telephone).’
 - *O bele baa eskola iha Dili, naran katak tau ulun iha fatin.* ‘You can go and study in Dili, provided that you behave yourself.’
 - *Hau nia uma aat, la buat ida, naran katak udan la tama.* ‘It doesn’t matter if my house is poor, so long as the rain doesn’t come in.’
- ❖ The terms for Indonesian police and military institutions and heads reflect the pervasiveness of these institutions, with a representative even at *suku* level. Linguistically, they illustrate the Indonesian fondness for acronyms; e.g. *Kapolri* stands for *kepala polisi Republik Indonesia* ‘head of the police of the Republic of Indonesia’.

Tekstu

The following extract is part of a story told by Dulce A. Fernandes from Hatolia, Ermera, in November 1998. It is recorded in Buibere: Lian feto Timór Lorosa’e nian, a collection of stories about women’s experiences of the occupation, compiled by Sally-Anne Watson (2001:24f). This portion starts just after the speaker has told about the frequency of rape (*violasaun*) by soldiers.¹

Iha Hatolia, la iha autorizasaun atu lao baa-mai bainhira loron monu ona. Mane sira moos hela iha uma laran. Ema nebee suspeitadu hanesan ‘pro-independénsia’, la iha autorizasaun atu lao baa-mai maski rai naroman, tenki iha lisensa. Sira tenki baa apresenta sira nia aan ba militár beibeik atu hetan lisensa.

¹ The spelling has been adjusted. In the first paragraph, *hetan lisensa* replaces the original *halo lisensa*.

Bainhira sira iha lisensa, sira bele baa fatin hotu-hotu. Militár haree sira, kontrola sira, maibee la halo buat ida. Militár Indonézia (“bapak”) iha subdistritu Hatolia naran Rajawali.

Kompara fali ho tinan hirak liu baa, agora diak uitoan ona. Hahuu “reformasi”², iha liberdade uitoan atu bele koalia. Maibee sei perigozu uitoan atu koalia kona ba violasaun hirak nee. Too ohin loron, bainhira ema baa halo demonstrasaun iha Dili, hotu tia sira fila fali baa Hatolia, militár sei ameara sira. Militár buka sira nia uma, intimida no tu-tuir sira.

Iha tinan 1996 iha Desa Lisapat, Hatolia, militár abuza fetu ida naran Angelina. Maibee nia la hatete buat ida, tanba tauk.

Iha tinan 1997 iha Coleate, vila ida iha parte Hatolia nian, fetu ida moos sira abuza. Nia naran Mariana. Nia namoradu luta hamutuk ho Falintil sira iha foho. Sira la hamutuk maibee haruka surat ba malu, hanesan moos fetu ho mane seluk. Iha fulan Outubru, tinan 1997, “bapak” sira kaer toman buat nee³, sira kaer fetu nee. Iha interrogasaun nia laran, sira hasai tia nia ropa no abuza nia. Liu tia, nia moe no la bele lori kazu nee ba tribunál. Nia la kesar ba governu buat nebee mak akontese.

Hau baa haree nia. Hau koalia ho nia maibee nia la koalia ida. Nia tanis deit. Liu tia nia dehan ba hau hodi husu hau atu la bele hatete ba ema ida. Maibee agora hau iha oportunidade, nee duni hau konta istória nee, ba governu iha liur atu hatene buat nee no atu hatene katak ami presiza tulun. Laos deit sira nain rua nee maibee fetu barak moos hetan violasaun hanesan nee iha Suku Fatubessi, Lisapat, Manusa’e, Mau-Ubo, Ura-Hou.

...

Kostumi

- ❖ During the occupation, many Timorese carried *biru* or *kakaluk* charms to protect them from harm, so that, for instance, the enemy wouldn’t see them, and bullets would not hurt them.

Estrutura língua nian

1. *malu* idioms

There are some idioms including *malu*:

diak malu	be on good terms with one another
dikuti malu	discuss, argue with each other
istori malu	quarrel
fahe malu	separate, go one’s separate ways
(ema) haan malu	fight, argue
(liafuan) la haan malu	disagree
hadau malu	compete for resources

² The period of ‘reformation’ after the fall of President Suharto.

³ That is, they found the letters.

- . Timor tenki buka atu diak malu ho Indonézia.
- . Iha dalan, sira diskuti malu kona ba see mak boot.
- . Agora ita rua tenki fahe malu. Hau baa lorosae. O baa rende baa.
- . Grupu nee sempre haan malu ho governu.
- . Ema seluk uza situasaun nee hodi provoka ema Timor atu haan malu.
- . Sasin nain rua nee, sira nia liafuan la haan malu.
- . Agora daudaun, ema barak hadau malu boot.

Timor must seek to be on good terms with Indonesia.

On the way, they argued about who was the greatest.

Now we two must separate. I'll go east (with the Falintil fighters). You go and surrender (to the Indonesians).

This group always argues with the government.

Other people are using this situation to provoke Timorese to fight each other.

The testimonies of the two witnesses didn't agree.

These days, many people are competing for power.

2. baku mate 'beat to death'

You have already seen many types of verb sequences in Tetun. In the type illustrated below, the first (transitive) verb expresses what is done to someone or something, and the second (intransitive) verb expresses the result. The second verb is usually *mate* (e.g. *baku mate* 'beat to death', *tiru mate* 'shoot to death', *oho mate* 'kill') or a direction verb (e.g. *soe tuun* 'throw down', *duni sai* 'chase out').

- . Staf UNAMET sira hakneak ba raut surat tahan sira nee, soe sae ba iha aviaun laran.
- . La bele ajuda dada sai labarik tanba bele estraga fali labarik nee ho nia inan.
- . O bosok tan dala ida, ami tiru mate kedan o agora!
- . Nia istori malu ho nia feen, nia baku rahun sasaan uma laran nian hotu.

The UNAMET staff knelt and gathered together these (ballot) papers, and threw them up into the aeroplane (which had arrived to collect them).

You must not help pull out the baby (during childbirth) as this can harm the baby and its mother.

If you lie one more time, we'll shoot you dead on the spot!

When he quarrelled with his wife, he smashed everything in the house.

3. finji 'pretend'

Finji and *halo finji* mean 'pretend'.

- . Sira finji la hatene.
- . Nia halo finji la konyese hau.
- . Ohin nia finji dehan moras, agora halimar iha liur.

They pretended not to know.

He pretended to not know me.

Earlier she made out that she was sick, now she's playing outside.

It is also used of things which are actually done, but done in mockery or with hypocrisy.

- . Sira finji hakneak no hakruuk iha Jesus nia oin.

They mockingly knelt and bowed before Jesus.

52. Relijiaun (*Religion*)

Objetivu

In this chapter you will learn to:

- Talk about Christianity and the church calendar in Timor
- Recognise the characteristics of liturgical Tetun



Liafuan foun kona ba sarani

Persons

(amu) bispu	bishop
(amu) papa	the Pope
amu lulik	priest
nai lulik	priest
Nosa Senyora	Our Lady
padrueiru / a	patron saint
pastór/pastora (P)	minister (Protestant)
pendeta (I)	minister (Protestant)
Virjen Maria	the Virgin Mary
reverendu	Reverend (title)
santu / a	saint (male/female); <i>Adj</i> holy, sacred
saun	St (as a title; e.g. Saun Pedro Saint Peter)

Holy days

kuarezma	Lent
Domingu Ramus	Palm Sunday
Semana Santa	Holy Week
Sesta-Feira Santa	Good Friday
sábadu aleluia	Easter Saturday
Domingu (da) Resureisaun	Easter Sunday
Finadu	All Souls' Day (2 Nov.)
Loron Matebian	All Souls' Day (2 Nov.)
Imakulada Konseisaun	Immaculate Conception (8 Dec.)
Natál	Christmas



Other religions

Islam (I)	Islam
Buda	Buddhist
Hindu	Hindu
Yahudi (I)	Jew, Jewish

Other nouns

bensaun	blessing
Bíblia	the Bible
diabu	the devil, evil spirit
espíritu	spirit
Espíritu Santu	the Holy Spirit
evanjelyu	gospel
fé	faith

gruta	grotto (cave with shrine)
kapela	chapel
katedrál	cathedral
kostumi	custom, norms
krizma	confirmation (sacrament)
krús	cross, crucifix
lalehan	heaven; sky
misaun	mission
Nai Maromak	Lord God
orasaun	prayer
parókia	parish
perdua	forgiveness; <i>Verb</i> forgive
rate	grave, cemetery
reinu	subjects of a ruler (in everyday Tetun); kingdom (in liturgical Tetun)
resureisaun	resurrection
semitériu	cemetery
tersu	rosary beads
ukun fuan sanulu	the ten commandments
uma kreda	church, place of worship



Transitive verbs

fui	pour
haraik	lower; give (if giver is God)
hisik	sprinkle (e.g. holy water), shake out (e.g. clothes)

Intransitive verbs/adjectives

foti-an	arrogant, boastful
hakneak	kneel
hananu	sing (mainly church term)
haraik-an	humble oneself
harohan	pray
halo orasaun	pray
reza	pray (mainly used for Catholic prayers)

Other

Ave Maria	Hail Mary
futar	HONORIFIC

Komentáriu kona ba liafuan foun

- ❖ *Misaun* is ‘mission’ in both the abstract sense (e.g. one’s mission in life, the mission of an organisation), and in a concrete sense, in which it refers to an entire (rural) church complex.
- ❖ *Pastór*: The Portuguese term *pastór* and its feminine form *pastora* are used for Protestant ministers. In Indonesian, however, a *pastor* is a Catholic priest.
- ❖ *Relijiaun* excludes animism.
- ❖ *Futar*: When speaking about God’s ‘face’ or ‘hands’ or other ‘body parts’, it is respectful to place *futar* before the body part term; e.g. *iha Maromak nia futar oin* ‘before God’s face’.

Kostumi

- ❖ When a pronoun is used to address God, it can be *ita boot* or *ita*, showing respect, or *o*, showing intimacy. Another alternative is *senyór* ‘sir, lord’.
- ❖ Indonesia recognises five religions: Islam, Catholicism, Protestantism, Hinduism and Buddhism. While Timor was under Indonesian rule, Timorese – like all Indonesians – had to belong to one of these religions. If not, there was the risk of being labelled ‘communist’, which after the large-scale communist purge of the 1960s was not a happy prospect.
- ❖ If you are atheist or agnostic, be careful of how you express this; such positions are incomprehensible to nearly all Timorese, not respected, and highly suspect. Perhaps you can say what you do believe in, if necessary using such vague expressions as *buat nebee mak loos* ‘true things’.

Liafuan foun kona ba fiar tradisionál

Words relating to traditional religion and customs are mainly scattered throughout other lessons.

Nouns

buan	sorcerer, witch
lulik sira	sacred things
matadook	fortune teller, witchdoctor
matebian	spirit of the dead
uma lulik	traditional sacred house

Intransitive verbs/adjectives

hamulak	pray (animist)
lulik	taboo, sacred

Komentáriu kona ba liafuan foun

- ❖ *Lulik* is associated primarily with traditional animist religion, with ‘sacred’ in Christian religion being translated as *santu* ‘sacred, holy’ or *sagradu/a* ‘sacred’.

Tekstu kona ba loron boot

(1) Loron santu sira nian

Loron ida fulan Novembru, loron santu-santa nian. Ema sarani sira tenki baa rona misa iha parókia ida-idak. Iha misa nee, padre foo hanoin ba sarani sira kona ba santu-santa sira. Sarani sira moos husu santu-santa sira atu harohan ba Maromak atu bele hetan tulun ba sira nia moris.

(2) Loron matebian

Loron rua fulan Novembru moos loron boot ba Timor oan sira. Iha distritu hotu-hotu, ema baa vizita rate, hodi kari ai funan ba rate família nian, i sunu lilin. Molok atu kari ka tau ai funan ba rate, sempre iha misa iha kapela semitériu nian. Iha misa nee, amu lulik sira foo bensaun ba ai funan ho lilin nebee atu tau ba rate. Loron ida nee, ‘loron matebian’.

(3) Loron boot dioseze

Dioseze Dili tinan-tinan halo nia festa iha loron 8 fulan Dezembru. Ema hotu-hotu hetan feriadu hodi bele baa partisipa misa iha katedrál Dili, hamutuk ho bispu, nai lulik sira ho moos madre sira. Dioseze Dili hili loron ida nee hodi hanoin Nosa Senyora Imakulada Konseisaun.

Dioseze Baucau nia padrueiru mak Saun José¹, ema ida nebee badinas servisu, santu, i iha pasiénsia. Tanba nee mak dioseze Baucau hili loron 19 fulan Marsu nudar sira nia loron boot. Sira halo misa, depois halo festa, hodi hanoin Saun José.

(4) Tempu kuarezma ho Semana Santa

Tempu kuarezma tinan-tinan hahuu iha fulan Feveireiru ka Marsu iha loron kuarta-feira. Iha loron ida nee, ema sarani baa rona misa hodi simu ahi kdesan. Ho ida nee, loke tempu kuarezma.

Durante loron haat-nulu nia laran, igreja husu ba ema sarani ida-idak atu la bele haan barak iha loron kuarta ho loron sesta, i la bele haan naan iha sesta-sesta. Igreja moos husu atu sarani sira baa konfesa di-diak, i halo diak ba ema seluk. Kuarezma remata ho misa boot iha Domingu Ramus.

Depois, iha Kinta-Feira Santa ho Sesta-Feira Santa, nee loron boot atu hanoin kona ba Jesus nia terus ho nia mate. Iha Sábado kalan, ema sarani hotu-hotu hamutuk hodi halo misa boot, hanoin Jesus nia moris fali. Iha misa nee, ahi iha igreja hamate hotu, nudar sinál katak ema moris iha nakukun laran. Depois padre hahuu sunu lilin boot, i sarani sira nebee lori lilin moos komesa sunu, nudar sinál katak Cristo moris fali.

Estrutura língua nian**1. Liturgical Tetun**

The type of Tetun used in the translated liturgy and Scriptures is (not surprisingly) rather different to the Tetun used in everyday conversation. This liturgical Tetun is also used in sermons and prayers, as well as speeches on some formal occasions outside of the church context, such as welcome speeches and funeral speeches.²

A major distinguishing feature of liturgical Tetun is that it favours words from Tetun Terik, avoiding Portuguese loans where possible. Here are some examples of words which tend to be used in liturgical Tetun, along with the alternatives more commonly used in spoken Tetun Dili.

¹ Saint Joseph.

² For more information on liturgical Tetun, see Williams-van Klinken (2002a).

<u>Liturgical Tetun</u>	<u>Spoken Tetun Dili</u>	
aman	apaa	father
belun	kolega	friend
fuan	laran	seat of the emotions
hananu	kanta	sing
hias, hikas	fali	again
kalaek	gafanyotu	grasshopper
karik	se, se...karik	if
ksolok	kontenti	happy
kuana	loos	right (side)
molok	antes	before
no	ho, i	and
tulun	ajuda	help
wainhira	bainhira, kuandu	when

Liturgical Tetun also follows Tetun Terik in some areas of phonology; for instance it uses ‘w’ in some words which in Tetun Dili now have ‘b’ (e.g. *wee* ‘water’, *wainhira* ‘when’), and it uses glottal stops, which in Tetun Dili are largely lost.

In grammar too, it follows Tetun Terik in some respects; for instance, once can say *hau aman* ‘my father’, without needing the possessive marker *nia* as in Tetun Dili (*hau nia aman*).

For a comparison of liturgical Tetun and everyday Tetun, you can read two translations of the gospel of Mark: a liturgical one in *Liafuan diak ba imi*, and a ‘common language’ one in *Nai Jesus nia Lia Fuan Diak tuir Saun Markus*, both of which are listed in the bibliography.

The Lord’s Prayer

The Lord’s Prayer is printed below, following the spelling used in *Liafuan diak ba imi*, the New Testament released by the Catholic church in 2000.

Ami Aman iha lalehan,
 Tulun ema atu hahi Ita naran.
 Halo ita nia reinu to’o mai ami;
 tulun ami atu halo tuir Ita nia hakarak
 iha rai nudar iha lalehan.
 Haraik aihan lor-loron nian mai ami.
 Haraik perdua ba ami nia sala,
 nudar ami perdua sira nebe halo aat ami.
 Keta husik ami monu ba tentasaun
 Maibe hasai ami housi buat aat.

Appendix

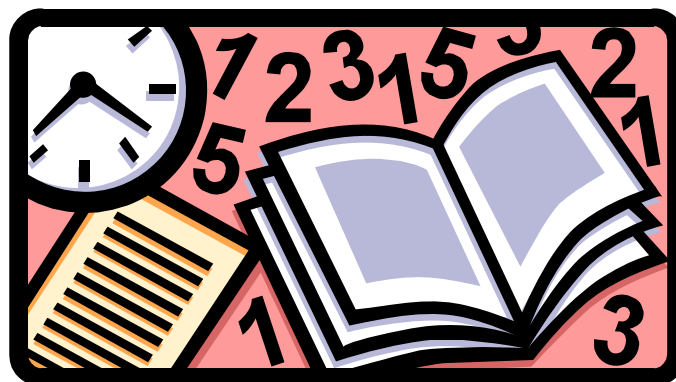
1. Numerals

	<u>Tetun</u>	<u>Portuguese loan</u>	<u>Indonesian</u>
0	zero (P)	zero	nol; kosong
1	ida	ún	satu
2	rua	dois	dua
3	tolu	trés	tiga
4	haat	kuatru	empat
5	lima	sinku	lima
6	neen	seis	enám
7	hitu	seti	tujuh
8	walu	oitu	delapan
9	sia	novi	sembilan
10	sanulu	dés	sepuluh
11	sanulu resin ida	onzi	sebelás
12	sanulu resin rua	dozi	dua belás
13	sanulu resin tolu	trezi	tiga belás
14	sanulu resin haat	katorzi	empat belás
15	sanulu resin lima	kinzi	lima belás
16	sanulu resin neen	dezaseis	enám belás
17	sanulu resin hitu	dezaseti	tujuh belás
18	sanulu resin walu	dezoitu	delapan belás
19	sanulu resin sia	dezanovi	sembilan belás
20	rua-nulu ¹	vinti	dua puluh
30	tolu-nulu	trinta	tiga puluh
40	haat-nulu	kuarenta	empat puluh
50	lima-nulu	sinkuenta	lima puluh
60	neen-nulu	sesenta	enám puluh
70	hitu-nulu	setenta	tujuh puluh
80	walu-nulu	oitenta	delapan puluh
90	sia-nulu	noventa	sembilan puluh
100	atus ida	sein ²	seratus
200	atus rua	duzentus	dua ratus
300	atus tolu	trezentus	tiga ratus
400	atus haat	kuatrusentus	empat ratus
500	atus lima	kinyentus	lima ratus
600	atus neen	seisentus	enám ratus
700	atus hitu	setisentus	tujuh ratus
800	atus walu	oitusentus	delapan ratus
900	atus sia	novisentus	sembilan ratus

¹ -nulu means 'tens'; however it never stands alone as a word. The *sa-* in *sanulu* 'ten' looks like a prefix meaning 'one' (comparable to Indonesian *se-*), but it doesn't occur in any other Tetun word.

² *Sein* is 'one hundred'. When there are following tens or units, or there are multiple hundreds, use *sentu* (e.g. *sentu i ún* '101', *trézentus* '300').

	<u>Tetun</u>	<u>Portuguese loan</u>	<u>Indonesian</u>
1000	rihun ida	míl ¹	seribu
2000	rihun rua	dois míl	dua ribu
19,000	rihun sanulu resin sia	dezanovi míl	sembilan belas ribu
1,000,000	- ²	un milyaun	satu juta
2,000,000		dois milyoens	dua juta
1,000,000,000		un bilyaun	satu milyár
2,000,000,000		dois bilyoens	dua milyár
91	sia-nulu resin ida	noventa i ún	sembilan puluh satu
102	atus ida rua	sentu i dois	seratus dua
120	atus ida rua-nulu	sentu i vinti	seratus dua puluh
1975	rihun ida atus sia hitu-nulu resin lima	mil noviscentus setenta i sinku	seribu sembilan ratus tujuh puluh lima
1999	rihun ida atus sia sia- nulu resin sia	mil noviscentus noventa i novi	seribu sembilan ratus sembilan puluh sembilan
2002	rihun rua rua	dois mil i dois	dua ribu dua
2,300	rihun rua atus tolu	dois míl i trezentus	dua ribu tiga ratus
3.6		tréz vírgula seis	tiga koma enám



¹ Unlike *sentu* 'hundred' and *milyaun* 'million', there is no separate plural form for *míl*.

² *Juta* is an Indonesian loan which tends to be used in speaking. In writing, some people use Portuguese *milyaun*, while others use *tokon* for 'million'. However most Timorese don't recognise *tokon* as a number, and amongst those that do, not all equate it to a million.

2. Imperial-metric conversion

Timor uses the metric system of measurements.

Below are the approximate conversions to imperial units for some of the most common metric measures.¹ For units not listed below, interpret *mili-* as 'thousandth', *senti-* as 'hundredth', and *kilo* as 'thousand' (e.g. *miligrama* 'thousandth of a gram').

Note that many of these units are used little in everyday life, where distance between towns is more likely to be measured in travel time, and volume is often measured by containers. Also, many people use short forms of the units, or Indonesian pronunciations.

	<u>English</u>	<u>Abbreviation</u>	<u>Imperial-metric conversion</u>
<u>Length</u>			
. sentímetru	centimetre	cm	1 cm = 0.4 inch 2.5 cm = 1 inch
. metru	metre	m	1 m = 1.1 yard = 3.3 feet
. kilómetru = kilu	kilometre	km	1 km = 0.62 mile
<u>Weight</u>			
. grama	gram	g	1 g = 0.035 oz 28g = 1 oz
. kilograma	kilogram	kg	1 kg = 2.2 lb
. tonelada	ton	t	1 t = 0.98 ton
<u>Volume of fluids</u>			
. mililitru	millilitre	ml	1 ml = 0.035 fl oz 28 ml = 1 fl oz
. litru	litre	l	1 l = 1.8 pint 4.5 l = 1 gallon
<u>Temperature</u>			
. graus (P) = derajat sélsius (I)	degrees Celsius	°C	0 °C = 32 °F 37 °C = 98.6 °F 100 °C = 212 °F °C = 5/9 (°F – 32)



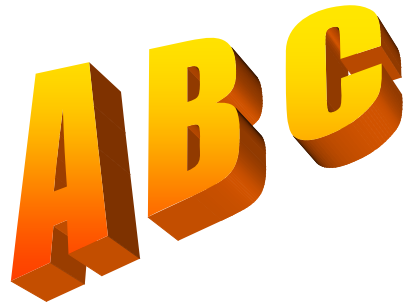
¹ Conversions are rounded from the more exact figures given in *The New Collins Concise English Dictionary* (1982).

3. Alphabet

	<u>Portuguese</u>	<u>Indonesian</u>		<u>Portuguese</u>	<u>Indonesian</u>
A	á	á	N	eni	én
B	bé	bé	O	ó	ó
C	sé	cé, sé	P	pé	pé
D	dé	dé	Q	ké	kí
E	é	é	R	eri	ér
F	éfi	éf	S	esi	és
G	jigé	gé	T	té	té
H	agá	há	U	ú	ú
I	í	í	V	vé	vé
J	jota	jé	W	dábliu	wé
K	kapa	ká	X	xís	eks
L	eli	él	Y	ipslon	yé
M	emi	ém	Z	zé	zéd

The following additional symbols are used in Portuguese:

Ç	sé sedilya
Á	á ho asentu agudu
À	á ho asentu grave
Ê	é ho asentu sirkunfleksu
Ã	á ho asentu tíl



4. Punctuation

	<u>Portuguese loan</u>	<u>English</u>	<u>Indonesian</u>
.	pontu	full stop, period	titik
!	pontu esklamasaun	exclamation mark	tanda seru
?	pontu interrogasaun	question mark	tanda tanya
,	vírgula	comma	koma
'	apóstrofu	apostrophe	tanda apostrof
“ ”	(entre) aspas	(in) quotation marks	(dalam) tanda petik/kutip
()	(entre) paréntezes	(in) brackets	(dalam) kurung
*	asterisku	asterisk	bintang
-	trasu	hyphen	strep
:	dois pontus	colon	titik dua
;	pontu i vírgula	semi-colon	titik koma

5. Personal pronouns

hau	I, me
o	you (singular familiar – for close family and friends, children to about 14 years)
ita	you (singular respectful)
ita boot	you (singular formal, very respectful)
nia	he, she, him, her
ita	we, us (including the person you are talking to)
ami	we, us (excluding the person you are talking to)
imi	you (plural)
ita boot sira	you (plural formal, very respectful)
sira	they, them

6. Determiners¹

mestri ida	a teacher / one teacher
mestri nee	this teacher / these teachers (e.g. the one(s) I am pointing to) / the teacher(s) I was talking about
mestri ida nee	the teacher (e.g. the one I am pointing to) / the teacher I was talking about
mestri sira	the teachers (all of the ones under consideration)
mestri sira nee	the teachers (all of the ones we were talking about)
mestri ruma	some teacher(s) or other (where the number and identity of the teachers is unknown or not relevant)
mestri nebee?	which teacher(s)?
mestri saida?	what kind of teacher(s)?

7. Question words

see	who
nebee	where; which (follows noun)
saida	what; what kind of (follows noun)
saa	what; which (precedes noun)
hira	how many, how much
bainhira	when (future)
hori-bainhira	when (past)
tansaa	why
tanba saa	why
nusaa	why (in clause-initial position); what's up
halo nusaa	how
oinsaa	how (in clause-initial position) how; how is it, what is it like (in clause-final position)



¹ For the grammatically-minded: *Ida* is singular; when it is used without a following definite *nee*, *ida* is normally interpreted as indefinite, and is often used to introduce 'new' characters into a discourse. *Nee* is definite, either demonstrative or anaphoric, and is neutral with respect to number. *Sira* is definite plural.

8. Tense-aspect

tia ona	PERFECT, 'have (verb)-en'
tia, tiha	PERFECTIVE, already
ona	ANTERIOR, already
hotu	finished
foin	only just, very recently
lai	first (before doing something else)
kedan, kedas	immediately; in advance
hela	CONTINUOUS, be (verb)-ing
daudauk, daudaun	PROGRESSIVE
sei	still; will
nafatin	continue, still
seidauk	not yet
atu	IRREALIS, want to, intend to, about to

9. Intensifiers

<u>Intensifier</u>	<u>Meaning</u>	<u>Example</u>
demais	too, excessive	malirin demais 'too cold'
liu tan	even more	diak liu tan 'even better'
liu	more, extremely, most	barak liu 'very many, most, the majority'
tebe-tebes	truly, extremely (primarily formal)	susar tebe-tebes 'very difficult'
tebes	indeed, truly (primarily formal)	presiza tebes 'really need'
loos	very, truly	barak loos 'very many'
atu-mate	very (not formal; especially for negative qualities such as hungry, sad)	susar at-mate 'very difficult'
la-halimar	very, really (informal)	matenek la-halimar 'really intelligent'
para	so (informal)	para kapaas 'so beautiful'

10. Prepositions and conjunctions

The following list includes a number of words which are not commonly used, or which are used only in restricted circumstances, such as formal speech.

Most of the following prepositions and preposition-like words deal with location.

ba	to (location, person – not including speaker); for (person); as for (person)
besik	close to, near (location, quantity)
entre	between, amongst (co-participants)
hanesan	like
ho	with (instrument, person), in the manner of, by (transport)
hosi	from, originate from
iha	in, at, on, from, to
iha...klaran	in the middle of; between
iha...kotuk	behind
iha...laran	in, within, inside; amongst; during (time)
iha...leet	in the space between; among, amongst
iha...leten	on, on top of, above
iha...ninin	at the edge of
iha...oin	in front of
iha...okos	underneath, under, below
iha...sorin	beside
iha...sorin baa	on the other side of
iha...sorin mai/nee	on this side of
iha...sorin/liman karuk	on the left side of
iha...sorin/liman loos	on the right side of
kona ba	about (a topic)
konformi	according to, depending on (a person, ...)
mai	to (location, person – including speaker); for (person)
nudar	as, in the capacity of
sobre	about (a topic)
too	until (time, place)
tuir	according to

The following words are classed as both prepositions (i.e. able to introduce a noun phrase) and conjunctions (i.e. able to introduce a clause). Most deal with time.

antes (de)	before
até	until (time)
depois de	after
dezde	since (time)
durante	for (period of time), during
hahuu	from (time, phase); start
komesa	from (time, phase); start
liu	after
molok	before
tanba, tan	because
too	until, up to (time); for (a period of time)

The following conjunctions and conjunction-like words can mark adverbial clauses.

bainhira	when, whenever
kuandu	when, whenever, if
momentu	when, just at the moment that
porké	because
basaa	because
komu	as, since, because
para	in order that
atu	to, in order that
hodi	in order that
se	if
... karik	if
maski	although
biar	although
mezmu	although
mezmuké	although
embora	although

The following are coordinating conjunctions.

ho	and
no	and
i	and
ka	or
ou	or



11. Spelling

There is as yet no generally accepted standard spelling for Tetun. You will already have noticed lots of variation. If not, simply compare the various systems used in the newspapers and official documents, the orthography used by the National Institute of Linguistics (as represented in the orthography guides by Hull and by the Instituto Nacional de Linguística, listed in the bibliography), and that provisionally used in this book.

There is widespread agreement on most issues, such as how to represent the vowels and how to represent most of the consonants. The following are some of the differences that you may notice.

- Whether to spell Portuguese borrowings as they sound in Tetun, as they are spelled in Portuguese, or more-or-less like Portuguese (often with the diacritics omitted). Most writers have opted for the former. Compare the following:

English	Like Tetun	Portuguese spelling
information	informasaun	informação
cake, biscuits	dosi	doce
tea	xá / xaa	chá
ice	jelu	gelo
research	peskiza	pesquisa
hospital	ospital	hospital

- How to represent the Portuguese palatal stops. The options are ‘lh’ and ‘nh’ (as per Portuguese), ‘ly’ and ‘ny’ (as in this book) or ‘ll’ and ‘ñ’ (as per the National Institute of Linguistics).

English	ny, ly	nh, lh	ñ, ll
madam	senyora	senhora	señora
locust	gafanyotu	gafanhotu	gafañotu
council	konselyu	konselhu	konsellu
medal	medalya	medalha	medalla

- Whether to represent glottal stops (like the ‘t’ in the Cockney pronunciation of ‘butter’) by an apostrophe, or not to represent them at all. The glottal stop is an important consonant in Tetun Terik, but most speakers do not pronounce it in Tetun Dili, or retain it in only a few words. Here are some examples.¹

English	No glottal stop	With glottal stop
this	nee	ne'e
I, me	hau	ha'u
walk	lao	la'o
enough	too	to'o

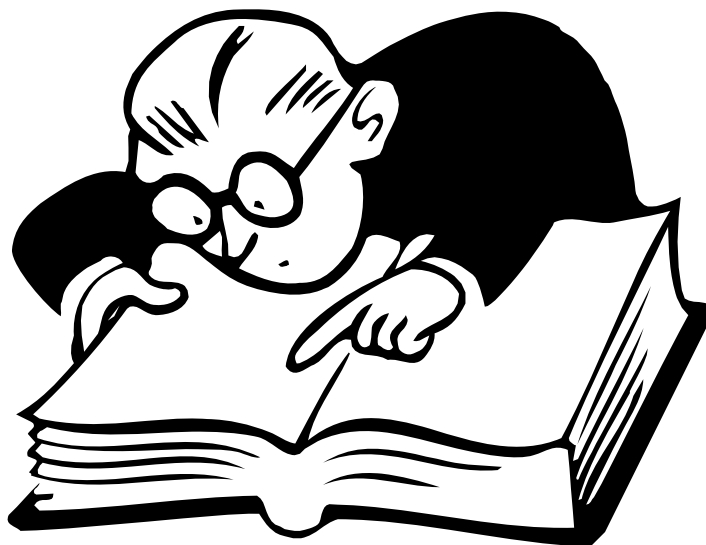
¹ The reason we do not represent glottal stops in our orthography is a practical literacy-orientated one: Many Timorese do not know where the glottal stops ‘should’ go. As a result, they have no trouble reading texts which represent glottal stops (after all, you can easily ignore apostrophes), but have much trouble writing them correctly. It is relatively common, for instance to spell *boot* ‘big’ as *bo'ot*, even though Tetun Terik does not have a glottal stop in this word. Conversely, writers not conversant with Tetun Terik frequently fail to put glottal stops in words which should have them.

- Whether to mark stress. Linguists agree that it is important to mark stress when it is not on the default second-last vowel; however some other writers do not, so spelling both *haree* ‘see’ and *hare* ‘rice’ as ‘hare’. If non-penultimate stress is marked on native Tetun words, most writers do it by doubling the vowel, while others use an acute accent. Some people (as does this book) also use double vowels for short common Portuguese words that are felt to be ‘Tetunised’ (e.g. *avoo* ‘grandparent’). There is however a consensus that double vowels must not be used to mark stress in longer or less-common Portuguese loans; for instance, *nasionál* is never spelled ‘nasionaal’).

English	double vowel	accent	no stress marking
see	haree	haré	hare
grandparent	avoo	avó	avo
national	-	nasionál	nasional
America	-	Amérika	Amerika

- Whether to distinguish ‘r’ and ‘rr’ as in Portuguese, or to represent both as ‘r’, since both are pronounced the same way in Tetun. If ‘rr’ is used, one would write *karru* ‘cart’ but *karu* ‘expensive’.
- Whether to write compounds as one word, as two words, or with a hyphen; e.g. *aidila*, *ai dila* or *ai-dila* ‘papaya’.
- Whether to write names of people or places as they are spelled in Portuguese, or as they sound in Tetun. We are spelling Portuguese names of people as per Portuguese (unless the person themselves were to start spelling it as per Tetun), and spelling Timorese place names according to the current dominant convention (which is usually Portuguese). Foreign place names, however, we are spelling as per Tetun.

English	Like Tetun	Portuguese
John	Joaun	João
Iraq	Iraki	Iraque
Japan	Japaun	Japão
Viqueque	Vikeke	Viqueque



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